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Thesis

MODERNISM AS REFLECTED IN THE BEHAVIOR OF YOUTH

by

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(A.B., University of Richmond, 1930)

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INTRODUCTION

INTRODUCTION

The purpose of this thesis is to show how the interpretation of Modernism will aid in the understanding of youth. It has been said that to understand the young person today one must understand his mind. The writer believes this to be true. Since, however, an individual is conditioned not only by his mind, but also by his physical constitution, and general environment as well, it will be the writer's effort to discuss the factors which have an influence upon the whole personality.

Under the heading of modern philosophies the sub-heads Urbanism, Pragmatism and Humanism will be treated. The schools of psychology that will be discussed are those which were founded and explained by the psychologists Watson, Freud, Adler and Jung.

The effort will be made in the first chapters of the thesis to set forth the status of modern youth giving the opinions of authoritative writers. The viewpoints of its defenders and its opponents will be given. When the picture of youth has been presented, some alleged reasons for maladjustments between the older and younger generations will be cited.

The main body of the paper will be concerned with the explanation of those modern philosophies and psychologies, which the writer hopes to prove, have had great weight in their influence on the modern young person. Again explanation and proof will be offered through quotations from those writers who are qualified to giveopinions

and offer diagnoses for the behavior of youth.

It is the belief of the writer that an understanding of the factors which influence youth's actions will bring about a more sympathetic understanding between the contemporaneous generations. The influences which we designate as modernism are wide reaching. The change from a rural, agrarian civilization to an urban, industrial civilization has brought influences to bear upon youth that their parents did not experience. There is an accompanying spirit of freedom and independence on the part of young people today in their social and economic relationships. They are scientifically critical and pragmatic in their demands of life. Doctrines such as Behaviorism and Humanism have left their mark upon the minds of youth, and have influenced their social behavior. The acceleration of modern life leaves an unhealthy imprint upon their physical constitution on the one hand, while improved scientific and medical knowledge are a boon on the other. Also modern moral and religious standards, or the lack of them, affect youth in no small measure.

It is a self evident fact that a detailed discussion of each of the chapters of this thesis would require volumes. The writer intends to treat only those points which appear significant to her in direct relation to the problem. She can even in these instances only point the direction of her thoughts with the hope that the reader will amplify for himself the suggestions presented.

CHAPTER I

THE STATUS OF MODERN YOUTH

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A. A LIVE PROBLEM

It is not an exaggeration to say that perhaps there has never been an age when youth and its problems have caused as much comment as today. This makes a discussion of its status a live one. Opinions vary in no small degree. There are some writers whose condemnation is drastic; others extol youth for its sincerity, its fearlessness, its willingness to face its problems cheerfully and uncomplainingly, when an easy way is not obtainable. Let it be said, however, that modern youth does not take the hard road unless it is inescapable. They consider the endurance of hardships that accomplish no practical good as foolishness. And they would consider themselves the proper judge of what is practical. The doctrine of "Let us live our own lives" is widely advocated by the younger generation. The problem is how they can most successfully live their lives to accomplish the most for themselves and posterity. In proof that this problem is a live one we submit the following quotation: "No one who saw the amount of printed matter on adolescent behavior that appeared during one month recently could doubt that all sorts of people in our country are talking about the new ways in which boys and girls of junior and senior high-school and early college age are breaking with traditions and scoffing at conventions that have been revered by preceding generations. On the whole, though there are exceptions, those who are talking or writing about youth in present-day American life

are apprehensive of approaching disaster. The present writer has read literally hundreds of warnings issued to "flaming youth", by ministers of the gospel, teachers, judges on the bench, social workers, and even laymen."[1]

B. DESPAIR OF ELDERS NOT A NEW TREND

The fact, that twentieth century young people have manifold problems to face, is not a condition unique to this age. Youth has always had adjustments to make that were perplexing, and age has viewed them critically and despairingly. These problems change somewhat in their character due to changing trends in our modern civilization, yet many of the difficulties of this generation are similar to those that the preceding generation faced. A commentary on youth's problems today follows: "This new interest does not mean that problems of young people have sprung full-grown into existence during the past few years. Youth has always had problems. During various periods of history social and economic hardships have beset youth so that it is difficult to conceive how many survived. Indeed, one might easily explain the decline of races and empires in the failure of adults to conserve their young human resources.

Although the problems of youth are old, they rise today in a new setting. At a time when our standard of living is high, thousands of youth are homeless; when our welfare and protective

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[1] Sadler, Wm. S and Lena K., Piloting Modern Youth, p.x

agencies are most extensively developed, thousands of youth are becoming criminals; when society is providing the young with extended educational opportunities, our college and high school graduates are unable to use their added skill in service to mankind; when youth are equipped both physically and mentally for useful work, they are unable to find jobs; when social problems need to be attacked vigorously, the energy and the resourcefulness of youth are untapped; during a period of potential abundance many of the needs of youth must go unsatisfied. Youth today feels the pangs of Tantalus in the midst of abundance!"[1]

C. THE VIEW OF THE PESSIMIST

Two articles of interest on the subject of the rising generation appeared in the Atlantic Monthly several years ago. One took the critical attitude. The writer endeavored to point out youth's faults in the hope that a word to the wise would suffice. In the same issue of the magazine a defender for youth's cause challenged its critic.

"Veteran teachers are saying that never in their experience were young people so thirstily avid of pleasure as now. 'But,' one urges, 'it is the season when they should enjoy themselves. Young people always have - they always will.' 'Yes', they answer, 'that is true, but this is different from anything we have seen in the young before. They are so keen about it - so selfish, and so hard"........[2]

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[1] Hubbard, Frank W., Today's Youth Problems, Journal of National Education Association, January, 1936, p.13

[2] Comer, Cornelia A.P., A Letter to the Rising Generation, Atlantic Monthly, November, 1932, p.616

"Of your chosen pleasures, some are obviously corroding to the taste; to be frank, they are vulgarizing. It is a matter of ordinary comment that the children of cultivated fathers and mothers do not nowadays, grow up the equal of their parents in refinement and cultivation .... Our ancestors spoke frequently of fortitude. That virtue was very real and very admirable to them; we use the word too little; you, not at all. The saving grace of their everyday hardships has vanished. 'Even in a palace, life may be well lived.' One wonders how Marcus Aurelius would have judged the moral possibilities of flats or apartment hotels? When one gets light by pushing a button, heat by turning a screw, water by touching a faucet, and food by going down in an elevator, life is so detached from the healthy exercise and discipline which used to accompany the mere process of living that one must scramble energetically to a higher plane or drop to a much lower one ,......... The plain truth seems to be that the utmost which can be done for the child today is not enough to counterbalance the rapidly growing disadvantages of urban life and modern conditions."[1]

This view is frankly pessimistic. There is a lacking moral stamina seen in individual young people, and modern conditions exist that complicate the teaching of fortitude.

D. THE VIEW OF THE OPTIMIST

In reply to these accusations the answer appears in the

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[1] Comer, Cornelia A.P., A Letter to the Rising Generation, Atlantic Monthly, November, 1932, p. 616,617

following paragraphs:

"I am concerned, like our critic, only with results. There are a peculiarly headstrong and individualistic character among the young people, and a complete bewilderment on the part of the parents. The latter frankly do not understand their children, and their lack of understanding and of control over them means a lack of moral guidance which, it has always been assumed young people need until they are safely launched in the world. The two generations misunderstand each other as they never did before. The fact is a basal one to any comprehension of the situation."

"The author's charge that the rising generation betrays an extraordinary love of pleasure is also true. The four years' period of high school life, among the children of the comfortable classes, is instead of being a preparation for life, literally one round of social gayety. But it is not likely that this is because former generations were less eager for pleasure, but rather because they were more rigidly repressed by parents and custom, while their energy was directed into other channels, religious, for instance. But now, with every barrier removed, we have the unique spectacle of a youthful society where there is perfectly free intercourse, and unforced social life of equals, in which there are bound to develop educational influences of profound significance."[1]

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[1] Bourne, Randolph S., The Two Generations, Atlantic Monthly, November, 1932, p. 625

"We cannot but believe that our difficulties are greater in this generation; it is difficult to see that the effort we put forth to overcome these difficulties is not proportional to that increase. I am aware that to blame your surroundings when the fault lies in your own character is the one impiety which rouses the horror of present-day moral teachers. Can it not count to us for good, then, that most of us, while coming theoretically to believe that this economic situation explains so much of our trouble, yet continue to act as if our deficiencies were all our own fault?"[1]

E. THE EXPLANATION

This picture of modern youth is quite limited in its scope, but since the problem is a contemporary one and each reader has doubtless within his own mind a picture of the young person with a knowledge of his behavior, it is unnecessary to prolong this portion of the paper. A more detailed picture of youth in a more complete setting continues in the next chapter. There is, however, one other commentary on the problem made by an educator that we should like to consider. His aim is neither that of condemnation nor praise, but explanation.

"Youth has been acting of late in ways that are strange and hard for us to comprehend. These actions have distressed and annoyed; and we have been free with our criticism and complaints.

[1] Bourne, Randolph S., The Two Generations, Atlantic Monthly, November, 1932, p. 629

But our criticisms have seldom been constructive and our complaints have not always been fair. And youth, responding normally to the conditions with which it finds itself surrounded, as youth has always done, has sensed the injustice of our self-righteous attitude, has resented our interference, and has left us more helpless than before. For Youth did not create these conditions. Youth found them ready made. The responsibility for their existence rests squarely upon us of older and supposedly wiser years. The seeming blindness of the older generation to this responsibility is hard to understand. ......

This is youth - struggling, aspiring, yielding, overcoming - succumbing one moment to the ruthless attacks of physical temptations, answering the next clear and compelling challenge of spiritual vision; making a fool of himself one day and a man of himself the next, stooping unexpectedly to deeds that shame him and win our pity and contempt, rising again to heights of spiritual grandeur that the rest of us can never hope to reach; reacting in startling yet perfectly normal ways to influences which for the moment surround him; wresting from the stern and inescapable struggles of those early years whatever character is later to be his."[1]

The social status is the one that has received the most consideration in the above discussion and this does not paint a complete picture of the young person. However, since the next chapter will be

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[1] Stearns, A.E., The Challenge of Youth, p. 7, 22

an effort to point out the alleged reasons for friction between the two generations, a continued portrayal of youth's status will be presented through the explanation of the causes for maladjustment. Thus, as an introduction to the lack of mental accord, a brief description will be given of youth's mind. In like manner the emotional set-up of the individual, his moral, religious, and economic standing will also be discussed as a prerequisite for the problems which each cause.

CHAPTER II

ALLEGED CAUSES FOR MALADJUSTMENT

CHAPTER II. ALLEGED CAUSES FOR MALADJUSTMENT

A. THE LACK OF MENTAL ACCORD

The fact that young people today are given more schooling than in the past would suggest that they should do more independent thinking than their representatives of a generation ago. Some writers would give proof that this is the case; others who have seen the impetuous, thoughtless actions of their young friends would scorn such a suggestion; and still others would disclaim the fact that youth stops in its mad, frenzied quest for pleasure long enough to think at all whether conservatively or radically. Whether we term the ideas that ruminate through their minds thoughts or not, we must admit that to understand a person's actions we must know something of his mental content. There are multiple ideas that fill the minds of adolescents some of which give adults concern. One reason for the concern is that it differs from the thinking of their youth.

1. Youth and Age Differ in Their Thinking

"Modern youth enjoy a latitude of thinking, acting, and reacting to life that was not even the privilege of adults of a former generation. Today they may hear things, see things and attempt to do things which, in another day, were even beyond the range of their elders....... Never before in the history of the world has there been so much to intrigue them. Modern life is surcharged with thrills, and it is not strange that the adolescent should yield to the temptation to experience these thrills."[1]

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[1] Sadler, Wm.S and Lena K., Piloting Modern Youth, p.12

The same writer continues his discussion of the adolescent mind by saying: "The mental stimulus of the mid-years of adolescence is so exhilarating that it sometimes borders on intoxication. At this age, thought even dares to grapple with what was 'before the beginning' and what will be 'after the end of life.' The problems of time and eternity, all things finite and infinite, stimulate and exalt the adolescent investigator; and these strivings typify the tremendous forces at work in youthful independence, freedom, expansion-for new worlds to conquer."[1]

"If I were asked what is the largest problem now confronting the American people, I would frankly answer, 'Adequate understanding of the mind of youth.' The passing generation holds little or no hope when it comes to the solution of the social tangles in modern life. I am convinced that the increasingly complex issues connected with our rapidly developing civilization will never be successfully solved unless we discover new minds. But the only new minds there are belong to our youth. If we can bring about a sympathetic and understanding cooperation between the minds of the old and those of the young, there is hope that we may solve our new problems. These youthful minds, functioning in liaison with the more seasoned judgment and the more ripened experience of adults, can do it."[2]

[1] Sadler, Wm. S and Lena K., Piloting Modern Youth, p. 107

[2] Ibid p. 246

With this preliminary word on the mind of the young person, let us consider the four major causes for discord between the two age groups, which are noticeable because of lack of mental accord. The first cause as noted above is that the two generations think differently. By differently is meant that the assumptions upon which they begin their thinking are not the same, and they do not judge the worth of presented solutions to problems by the same criteria. Youth cares not whether his solution meets traditional, moral or practical requirements. His one aim is that it works in his present situation. Secondly, youth's mind is critical; thirdly, it craves recognition; and fourthly, it seeks security through satisfactory answers to problems that it feels incompetent to handle alone.

2. Youth's Mind is Critical

The critical attitude which is characteristic of youth is not accepted gracefully by adults. Parents in particular object. Some grown-ups, however, who have seen good come out of criticism may look far enough ahead to consider this attitude not as a curse, but as a blessing. It is the scientific attitude of investigation and criticism which detects errors in thought and conduct, and works for their correction.

"And I am pretty much in sympathy with this new youth movement when it judges civilization by the ends it pursues, by the actual results produced, rather than by its great show of scientific precision or even by its admittedly improved mechanical achievements.

It seems to me we should encourage this independence of thinking, this daring to analyze the objectives of living, on the part of youth, especially the older adolescents. The real trouble with our young people is not that they are too original, too independent; they are altogether too much inclined to imitate us oldsters. In the end, generation after generation, the civilization of the world is going to be further advanced if youth can be encouraged to become increasingly critical, if at the same time they are analytical; increasingly independent, if at the same time they can remain levelheaded and practical."[1]

Personal criticism of adults is usually obnoxious to the adults concerned. They take the attitude that this is evidence of impudence and disrespect,which indeed it may appear. On the other hand, the keen observation of the young is apt to be correct in matters of this kind. If youth could learn tact, age understanding, and a spirit of cooperation be created, all things might work together for good in this now difficult situation.

This criticism may first be directed toward a member of the family. The dress, habits or conduct of some member of the family may appear to the young boy or girl embarrassing and inexcusable. It is during this adolescent period that the young person first becomes conscious of his appearance and begins to feel pride in himself and those who are dear to him. To understand his mind we must be concerned

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[1] Sadler, Wm. S and Lena K., Piloting Modern Youth, p. 168

with those desires and urges which impel him. Ella Lyman Cabot discusses this point very interestingly under the heading "comme il faut."

"This desire to be 'comme il faut' almost always spreads into a desire to have others behave better. Seventeen has new eyes to see defects. Criticism may first attack younger sisters, as Booth Tarkington has deliciously pointed out in his sketch of the bread-and-apple-sauce-besmirched face of Jane suddenly revealed to the gallant William. Another time as he looks at her William sees with disgust that his scrawny little sister Jane hasn't got enough on. 'Hot weather is no excuse for down right obesity' is the way William puts it.' Criticism, though it begins with the younger members of the family, does not end there. It enlarges to include parents.

For many years mothers struggle to keep the children clean and tidy. There comes a time at fifteen or sixteen when the tables are suddenly turned. The son or daughter becomes all at once critical of the good manners and dress of his father and mother. 'Dad's trousers are the limit' his son confides. 'They bag terribly and he turns them up too far.' The child has become suddenly responsible for the parent. It is the daughter who now looks to see that her mother has buttoned all the buttons on her shirtwaist, or who urges her to buy a more up-to-date suit. 'My daughter Caroline is getting so critical of me. It is simply terrible! laughed a kindly Philadelphian.

'She doesn't think any of my dresses stylish enough and she doesn't approve of my table-manners at all. I try to do my best and I hurry the meals through just as quickly as possible. It's very embarrassing.'

Happy is the mother who can see the humor of the situation when she is told by her serious daughter to mind her ps and qs, to dress in the fashion, and to do her hair in the latest style. 'My chief and favorite division of people at sixteen,' writes Tolstoy, 'was into people who were comme il faut and people who were comme il ne faut pas. My comme il faut consisted first and chiefly in an excellent knowledge and pronunciation of French .... The second condition was long, clean, polished finger nails; the third was a knowledge of how to bow, dance, and converse; and the fourth and very important one, was indifference to everything, and constant expression of a certain elegant, scornful ennui ...... The relation of his boots to his trousers instantly settled the status of the man in my eyes.... It is fearful to recall how much of my priceless time at the best period of life, sixteen, I wasted in the acquirement of this quality. I labored secretly at the French tongue, at the art of bowing, at conversation, at dancing, at cultivating indifference and ennui, and at my fingernails! Without comme il faut there could be neither happiness nor glory nor anything good in the world.'"[1]

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[1] Cabot, Ella Lyman, Seven Ages of Childhood, pp. 230-231

3. The Youthful Mind Craves Recognition

It has been said that man has four primary wishes - security, recognition, response and new experience. If he is thwarted in any of these wishes, conflict ensues.

One of the four primary wishes, which every individual has, is to be granted recognition in his mental, physical, social and spiritual life. This failure to secure recognition results in misunderstanding as frequently as does criticism. There is a marked unwillingness on the part of some adults to grant to youth the physical and mental independence that it demands and should have in as large a degree as it is capable of managing. We make the demand that adults think through life problems and settle them for themselves with independent thinking. This is one of the proofs of maturity and an aim toward which we strive for youth, but in our desire to save youth from pitfalls, we are slow to give them the right to try their own wings. Fathers and mothers want their children to accept their traditional viewpoints in the way in which they should behave, and not only so, but the way in which they think along political, social, economic, religious, and vocational lines. It is difficult for us to accept with Gibran in his Prophet the viewpoint that the future and the past should not try to be identified.

"Your children are not your children.
They are the sons and daughters of Life's longing for itself;
They come through you but not from you,
And though they are with you yet they belong not to you.
You may give them your love but not your thoughts,
For they have their own thoughts.
You may house their bodies but not their souls.
For their souls dwell in the house of tomorrow, which you
cannot visit,not even in your dreams.
You may strive to be like them, but seek not to make them
like you.
For life goes not backward nor tarries with yesterday.

Concerning the adolescents desire for personal freedom Phyllis Blanchard writes -

"Never is the individual more conscious that he is no longer a child and never is he more desirous of putting away childish things, than when he emerges into adolescence. He is eager to prove to himself and to the world that he is completely grown up and able to control his own destiny. He wishes his parents to treat him as an adult and as an equal; he resents their authority and even when he recognizes the justice of their commands, nothing is more certain to insure his persistence in a given course of action than for them to oppose it. It is as if in asserting the power to disobey their coercion he finds reassurance as to his new estate............. Unfortunately, instead of discussing the dangers with which he is confronted in a calm and rational manner, they (parents) are prone to revert to the language of his childhood, and to issue orders as to what he shall do. For the most part, this merely serves to divert the attention of the adolescent from the situations which he is trying to manage to this threatened loss of freedom, and to concentrate his energies on efforts to escape

the latter. Very often, in protecting and asserting his cherished freedom he rushes headlong into the very dangers which his parents were anxious to have him avoid, and which he himself might have evaded had not his attention been focussed elsewhere. The trouble is not that the parents tried to help, but that they offered assistance in a way which made it appear like something else to the youth newly freed from childhood, and jealous of his freedom."[1]

4. Youth Demands Security in Answer to Problems

The mind of youth is characterized by the quest for practical solutions to its problems. While the older generation is at times content to let traditionalism, convention, and the status quo remain without a quarrel, the young are prone to display impatience unless the certainty and practicality of the problem is settled. Since the mind influences all other phases of the personality and conduct, this cause for maladjustment might be considered all inclusive. We plan to discuss other causes that are related, but which for the sake of clarity we wish to separate. We should like to list this desire for security as the last of the four causes for lack of mental accord.

For this security youth turns to age for confidence and proof. It is deplorable that today those with more matured age and experience feel baffled and inadequate in supplying the answers to

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[1] Blanchard, Phyllis, The Child and Society, pp 232-233

youth's questions in the convincive and sure manner that is expected of them. It is easy to see how discord might appear if age argued uncertainty and resented the impatience of youth. Philip Gibbs says, "It is wrong to believe that the present crowd of youth is materialistic and seeking only for pleasure and self-indulgence. That is not my experience of them in this and other countries. But many of them cannot find any certainty anywhere. They are victims of this world bewilderment. It is so because many bridges are broken down, while life rushes on. We must repair those broken bridges somehow. We must find some way of escape out of this quagmire in which there is no sure foothold. And first we must find out why these things have happened - that in a time of glut there is starvation; that the labor of men, so many thousand of them is not worth a living wage; that money has lost its relation to real wealth; that the mind of man and the spirit of man are overcast and inclined to pessimism."[1]

B. EMOTIONAL INSTABILITY

Closely allied with the mental realm is that of the emotions. The adolescent age is one in which we see evidence of great emotional instability. Moods are common with most young boys and girls, and unless we know something of what causes them and how to control them, we are apt to make an unsuccessful adjustment. Grown-ups forget the trying experiences through which they have passed and lack understanding of the trials which they cause.

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[1] Gibbs, Philip, The *Way of Escape*, p. 18

1. Difference in Feeling Tone

"Over and above various types of conflict which occur in maladjusted family-life is one permanent source of difficulty; difference in feeling tone; the emotional attitude of age-groups. To youth the outstanding characteristic of age is its hardness, its inability 'to understand.' This is the judgment that one class always passes on another, but it is especially true of age-groups. Each group thinks the other cruel, heartless and unfeeling. Jack, gazing with rapture at his handful of magic beans for which he has sold the family cow, suffers depression when his mother weeps over the empty larder, in the famous tale of Jack and the Beanstalk. It is symbolic. Only rare spirits among children and adults grasp the fundamental truth; the emotional life of each has a different rhythm and tempo; youth may lack the attributes of steady warmth, of simplicity and continuity of feeling; maturity may lack spontaneity and perhaps must grope for ability to understand rapid fluctuations of mood."[1]

To understand even partially the causes of emotional instability would require a knowledge of the physical and emotional background of the individual as well as his present development. In a later portion of this paper under a discussion of modern psychologies we will consider this phase of the subject. In the consideration of the developing emotional interests, again we should like to quote from "Piloting Modern Youth."

[1] Van Waters, Miriam, Youth in Conflict, p. 83

"Many of the simple animal emotions are now being compounded and built up into the more complex secondary emotions and sentiments of adult life. Certain feelings begin to crystalize around some object or person and thereby acquire the dignity of sentiments. During preadolescent years the youth has been controlled by the more simple emotions, such as fear, hunger, disgust, elation, and anger. Now he is compounding these simple emotions, which man shares with the animal world, into the more composite ones, such as sympathy, admiration, rivalry, vanity, pride, gratitude, envy, remorse, and courage. This enormous expansion of the emotional life presents increased opportunities for repression, suppression, conflicts, and reality dodging."[1]

2. Thwarted Emotional Response

Another of the afore mentioned fundamental wishes, which every individual experiences, is the desire for emotional response. Adolescence is the age when this desire begins to show itself. It is normal to expect a new interest in the opposite sex, and to have admiration for people outside the family. If the family meets this situation with jealousy and misunderstanding, conflict ensues. It is not infrequent that parents strive to hold fast to their growing children, and to keep them dependent upon the family for emotional response. Fathers particularly resent the interests of their young daughters in the boy around the corner, or more particularly still in the young

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[1] Sadler, Wm. S. and Lena K., Piloting Modern Youth, p. 107

man whose family history is a mystery to him. Mothers in like manner forget ofttimes their adolescent loves and are impatient with young sons and daughters. These affairs are very vital and important to the young person and family regulations intending to thwart them meet with forceful opposition.

3. Modern Movies and Literature

Movies with their emotional close-ups give an impetus to youth that their parents did not have to face. It is not strange with the usual emotional situations portrayed in modern movies, that some young people should have the temptation to try out in some measure the thrill producing practices that they see. Movies rarely point morals that show the suffering that too much emotional expression may cause. Although adults may condemn, the philosophy expounded on the film, unless they are able to substitute a philosophy that has an appeal as entrancing to the young, their condemnation counts for little.

Modern literature is filled with invitations to release the emotions. This contention might be disputed by reference to some psychological writings that have as their purpose the explanation of emotions, and the warnings issued towards those who allow themselves to become neurotic because of over-indulgence. However, scientific writings are prone to admit that much emotional stress of the past generation was due to repression, rather than to excessive expression. Modern novels, which compose a large part of the reading

material of youth, are more an invitation to license than self-control. Adults, remembering convention and the moral teachings of their youth, cannot do otherwise than condemn such behavior. Thus, another cause for maladjustment is apparent. It might be said that all movies and modern literature should not be judged in this way, but it is not exaggeration to say this is the trend.

4. Small Families

The small families which are fashionable today are not psychologically ideal for the upbringing of children. An only child is apt to be spoiled, selfish, and dependent in large measure on the parents. He is slow to be psychologically weaned, and is more likely to have emotional disturbances than children, who are brought up in large families where each child is accustomed to take some measure of responsibility for the younger children. His interests in large families are diverted from self. This point might be expounded at great length, giving the characteristics that have been attributed to the only child, the first child, and the whole range of the family constellation, but this is brought out in a later development of the paper. Sibling rivalries in small families have greater chance for development it would seem than in larger family groups.

5. Adolescent Moods

Adolescents with newly developed emotional equipment are sensitive and become upset frequently over trivial matters. Then, not having developed the power of articulation to an equal extent, they are unable to explain what has caused sudden flairs of anger or sullen

moods. Adults give evidence of lack of emotional balance when they take these moods too seriously. Parents are apt to become harassed and discouraged over the moods of their young sons and daughters, thus producing a condition, which does not aid in the matter of adjustment. The young people simply don't know what they believe, nor why they act or feel as they do. "Don't know?' It was the gloomy, transient agnosticism of extreme youth. All the time he was fighting his lonely way through thick woods. He was forced by his own struggling conscience into skepticism and disobedience to his parents. He, who had been an exceptionally loving and gentle child, became in after years an exceptionally loving and understanding man; but just then all his puzzled parents could hear were those two words in monotone; 'Don't know'"[1]

Writers differ upon the question of what is the happiest age. Some would avow that youth was the golden age when all was carefree happiness. A direct contradiction of that view is given in the words of a young girl just passed adolescence. She says, "Adolescence is unhappy, but it is worse at my age. I am eighteen. At thirteen you don't know why you are unhappy; now I do. I want to be worth while. I want to work, and I can't leave my home in a small town. Oh, I hope no one suffers such agonies at adolescence as I do now."[2]

[1] Cabot, Ella Lyman, Seven Ages of Childhood, p. 279

[2] Ibid. p. 277

6. Physiological Changes

Frequently emotional instability, which is noticeable to a marked degree, is due to some physiological cause. At present medical science is making great efforts to arrive at a better understanding of the endocrine system, which it believes to be responsible in large measure for emotional upsets. "Many a boy is called lazy, indifferent to all that is done for him, because his thyroid gland is failing to secrete that hormone which speeds up life, making a person alert, vital, keen on work and play. Young girls also are often blamed for bad qualities and so called 'vices' which are the consequence of ill-balanced ductless glands. When the thymus glands of childhood remains too active, and thyroid and sex glands are retarded in activity very marked psychological consequences can be observed."[1]

Causes for maladjustments because of emotional instability may be listed then as firstly, the difference of emotional tone between youth and age; secondly, emotional response is one of the four fundamental wishes which need to be satisfied. If parents because of disapproval or jealousy try to thwart all effort for emotional satisfaction, emotional difficulties are sure to arise. Thirdly, modern movies and literature present the emotions in an unwholesome, glorified manner which causes youth to act in ways that are considered undesirable and wrong by adults; fourthly, abnormally small families are not conducive to independent, emotional stability; fifthly, adolescents are the

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[1] Chesser, Elizabeth Macfarlane, Youth, p. 12

victims of moods which they themselves do not understand; and lastly, physiological conditions affect the emotional behavior of young people.

C. SOCIAL LAXITY AND MORAL YARDSTICKS

In listing contributing factors to moral and social maladjustment there are firstly, the demoralizing effect of lax war time morals; secondly, the new spirit of economic and social freedom; thirdly, the influence of the cinema; fourthly, too much spending money and automobiles; fifthly, adolescent criminality and its appealing practices which affect those who do not become delinquent; sixthly, ethical attitudes and lastly, the lack of needed standards.

1. Low War Time Standards Remain

Ideas of morality, which the grandparents of modern young people considered as unchangeable as the laws of the Medes and the Persians, have undergone definite changes in present day America. It is convenient to lay the blame for these changing moral values on the upsetting effects of the World War. Doubtless, this was a contributing factor, but it is too inclusive to say it is totally responsible. It was a starting point for the laxity that has continued. War time standards are customarily lower, and it take time for the return to normalcy.

2. Freedom of Emancipated Woman

The emancipation of woman is another much quoted cause for her changed social status. This carries an accompanying lowering of esteem and reverence for womankind, say those critics who disapprove of the emancipated woman who desires a place outside of the home.

There are some writers who believe the new morality, if it is definite enough to be so termed, is not a step beakward but forward. They say its characteristics are frankness and sincerity, and that an emphasis is placed upon kindness and social justice. It is not the contention of this thesis to prove that either the side of youth's defenders or critics is the correct one. It is only our effort to point out opposing views and the causes for factors which may result in misunderstandings between the two age groups.

3. Influence of the Cinema and Literature

It is the opinion of modern writers that the influence of the modern cinema on moral and social standards has had great weight. Most writers decry this influence as unwholesome. Yet despite this popular outcry Phillip Gibbs says, "As a matter of fact, the great majority of these young people, in spite of all the stories one hears, remain, I am convinced, astonishingly moral according to the old code, at least in England. But they have their secret distresses, their yearnings for romance and love. How can it be otherwise when every cinema they enter emphasizes this side of life, when every novel they read is a love story, when the shop windows they pass on their way to work are filled with incitements to sex appeal? In any case, how can it be otherwise, when they are human, vital and very keen to get the best out of life?"[1]

[1] Gibbs, Phillip, The Way of Escape, p. 126

4. Danger of Too Much Money

Money has been cited as the root of all evil. Dr. Sadler concurs partially at least in this belief when he says, "Little harm is going to come from increased social commingling of adolescents if they are not given too much money to spend. Unlimited spending money and autos are making the trouble today in the presence of our increasing freedom."[1] It can readily be seen how too much money might be conducive to social laxity. Youth craves a thrill and modern society presents excitement to furnish the thrill usually through commercial channels. Thus, the possession of money in abundance may prove a detriment to social standards.

5. Adolescent Criminality

Whether mention should be made of the distressing amount of youthful criminality under the heading of moral degredation and social laxity, or economic instability, might be a matter of debate. Either classification would be acceptable, just as money has been cited above as a source of trouble in social laxity. The desire for it is also thought by many writers to be a cause for criminality. In discussing adolescence and the changing life a recent text on criminology states, "Out of the family confusion that often arises when children reach the verge of independence and out of the confusion of ideas and feelings, which is adolescent's own mind, three demands seem to stand out. The adolescent wants a girl (boy friend), money for its power,

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[1] Sadler, Wm. S. and Lena K., Piloting Modern Youth, p. 189

and a thrill. These interests furnish the driving power for that tremendous activity which when misdirected result in juvenile delinquency."[1]

The pleasure drive which has been discussed in a limited degree at an earlier point in the paper is evidenced again in the discussion of the social status of the young person. It is this desire for pleasure and thrills, linked with the desire for money and the automobile which are essentials for its fulfilment, that cause the frequent and often just criticism of far seeing adults. Its further connection with crime is stated by Professor Morris. "The work-money interest of youth is only a means to the pursuit of pleasure. The adolescent increasingly seeks his recreation outside of the home. For its proper enjoyment the companionship of the opposite sex is necessary. Adolescence is the romantic age. Anyone who knows criminals is aware that love is frequently the motivating power behind thefts. The sensitiveness of the youth unable to give his girl what others are having, the lack of prestige that accompanies a chronically empty pocketbook, the need to meet the recreational expectations of women in the face of stiff competition from companions more fortunate have all been contributing factors in specific cases of youthful crime."[2] If we accept the fact that this desire drives some young people to crime, we can see how in a limited degree it can certainly cause friction within a

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1 Morris, Albert, Criminology, p. 138

2 Ibid. p. 142

family circle. Parents, who had no such competition in their youth, find it hard to understand the unhappiness that lack of money may cause. On the other hand, there are wealthy parents, who apparently fail to realize the risks into which they throw their children in giving them an unlimited pull on the purse string. These sons may become worthless neer-do-wells, because they have been unrestrained. Thus, either too much money or the lack of it may result in maladjustment.

In giving a share of the blame for youthful delinquency to the automobile, we see its effect in like manner on morality. "The automobile is the most convenient means of securing actual excitement and adventure for the modern youth. Because of its expense it has not until recently become common enough to effect recreation among the poorer classes but the extent of its sale has now so reduced the price and so spread a knowledge of its mechanical principles that even the poorest workers can secure and repair some kind of used car. The menace of the automobile is, therefore, quite real. The quickness of movement which it allows makes it an efficient aid to thievery. In its duplex role as a medium of quick travel and as a parlor chair, it presents acceptable opportunities for mixed parties to carry on unsupervised courtship away from all of the conventional restrictions of society. When used for such purposes, often in combination with liquor, the automobile becomes one of the very worst factors in the demoralization of city youth, particularly through sexual delinquencies. Its influence is seen among young people with careless or bewildered parents regardless of the economic level of their homes."[1]

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[1] Morris, Albert, Criminology, p. 148

These pressures are hard for young people to withstand. Age can view the situation with dislike and trepidations, but it must see some cause for the problems and therefore see some cause for excuses, or at least partial understanding.

6. Ethical Attitudes and Social Practice

"Standing for the rights, regardless of what one's associates may say or do is the ethical attitude, but to expect a boy to do so against the resistance of his whole environment at an age when ideals of conduct have not yet been settled into fixed principles of action, and when the censure and ridicule of associates are so keenly felt as to lead at times to suicide, is asking too much. When children succeed in taking this stand it is because of strong inherited traits, or on account of the inspiration of family or friend. In the former case it is an individual characteristic, and in the latter it is only a stronger element in the environment overcoming the weaker. The first is exceptional and the second quite as truly an illustration of adaptation as it would be if the boy yielded to the code of his playmates."[1] The dynamics of social influence and control in this, as well as in all other contemporary situations is nearly insurmountable.

7. No Acceptable Criteria for Conduct

In the realm of ethical attitudes and social standards there is apparent instability. Youth does not feel that it can

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[1] Swift, James Edgar, The Psychology of Youth, p. 99

accept the traditional viewpoints. Modern changes in thought, in work, play, and the whole mode of living have altered conditions so that youth feels social standards should be made to comply. The norms have not been easy to set. In contradiction to the writers who would have us believe that young people want no advice concerning standards Ella Lyman Cabot writes, "I find youth far readier to say what it disbelieves than what it is sure of concerning important issues. Its most positive-sounding assertions, 'I believe in freedom, in being independent, in living my own life,' are when we come to analyze them mostly negative. Youth does not want to be dominated, but it does want to see and understand the standards of the older generation. 'We want to know what our parents think. We want to hear anyone's real experience. I think we want it more than the generation before us did.' That is the direct testimony of a fairly typical group of girls of eighteen years. They expect the generation above them to be standard bearers, both firm and responsive."[1]

D. RELIGIOUS AGNOSTICISM

1. Meager Religious Training

Moral standards spring from beliefs of right and wrong that in turn come from religious convictions. When there is evidence of questioning of moral values, it is logical to inquire into whether the sources of these values have a firm foundation. One commentator says that the younger generation has had less religious

[1] Cabot, Ella Lyman, Temptations to Right Doing, p. 79

training than those that preceded it, and for that reason instability and questionings are to be expected. "In the wrack of beliefs, your parents managed to retain their ingrained principles of conduct. Not knowing what to teach you, they taught you nothing whole-heartedly. Thus you have the distinction of growing up with a spiritual training less in quantity and more diluted in quality than any 'Christian' generation for nineteen hundred years. If you are agnostic-and-water, if you find nothing in the universe more stable than your own wills - what wonder? Conceived in uncertaininty, brought forth in misgiving - how can such a generation be nobly militant?"[1]

2. Lack of Fixed Principles

It is generally conceded that everyone needs some spiritual belief upon which to base his philosophy of life, or life for him loses its meaning. That everyone should agree to endorse the same creed in its entirety is expecting a great deal of individuals differing so widely in personality. Nevertheless, some balancing belief is essential. And it appears that modern youth is drifting on the misty flats without a sure philosophy. Andre Maurois was asked what advice he would give to a young friend that he would consider most helpful in the difficult experiences of life. His answers were discipline arising from a sane and wholesome belief, and a fixed pattern or plan for life. A portion of his answer follows: "I think I should begin by insisting on the necessity for discipline. It is not well for a

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[1] Comer, Cornelia A.P., A Letter to the Rising Generation, Atlantic Monthly, November, 1932, p. 617

man or woman to be ceaselessly seeking the whys and wherefores of everything. That a life may be happy, it must be based on fixed principles. I would almost say that it is of little importance what those principles are so long as they are solid, steady; and that we accept them without compromise. I am not speaking here of doctrinal creeds. 'That; says the poet Byron, 'is an affair between a man and his Maker'. I am speaking of actions self-imposed, of building upon a solid base, of living by strict discipline. The discipline of a religious life, the discipline of work, of every kind of sport - these are the sane and wholesome, provided they are whole-heartedly believed in."[1]

3. Influence of Hedonistic Philosophy

Without the stabilizing force of a religious belief, life would become unendurable for many people. Disappointments and disillusions come to everyone and without some higher hope and ideal to which one may hold, the individual frequently endorses the Hedonistic philosophy of the atheist. To those who view those actions of youth, which portray lack of restraint and care for moral standards, it appears that a number of our young people have already accepted this mode of life. Philip Gibbs says, "Only by a supreme faith in a divine meaning behind all these appearences can he find any reconcilement between his yearnings and his disillusions. Without some faith in some God there is only despair in the end."

"If there is no future life, say the young modernists, 'let us get all we can here and now, by any kind of means. If morality is

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[1] Maurois, Andre, A Word to Youth, Atlantic Monthly, Oct. 1933, p.398

only a physiological affair, then let us go to the chemists and get rid of conscience. If there is no God or any spiritual interpretation of life- this grim illusion- let us desert our wives if we have tired of them, let us prevent child birth to save worry and expense, let us grab what we can for ourselves and have a good time somehow, careless of others, because tomorrow we die and all is done."[1]

4. Inadequate Satisfaction of the Aims of Religion

The hopeful aspect in regard to religious questionings is given by Phyllis Blanchard in her survey made of college students. If the religious convictions of modern youth are as deeply rooted as this report maintains, the warnings of the critics are perhaps too alarming. From a survey concerning the religious beliefs of 36,000 college students in 100 widely distributed colleges, the results are encouraging. "If the percentages given in this report are typical of all the college youth of the country- and the number included in the study is sufficiently large to give a fairly accurate sampling- we may rest assured that childhood faith, although it may have changed from an anthropomorphic conception, has not disappeared in adolescence. There may be a decrease in churchgoing and other formal observances, but religious convictions are apparently as deeply grounded as ever."[2]

Six aims that religion should accomplish for adolescents are outlined in Piloting Modern Youth. They are significant because an understanding of the failures in these aims may readily lead to

[1] Gibbs, Philip, The Way of Escape, p. 297

[2] Blanchard, Phyllis, The Child and Society, p. 164

misunderstandings resulting in friction. Religion should enable youth to associate and unify disturbed mental life and confused experiences. It should serve as a yard stick for measuring moral values and social obligations. It should elevate youth's ideals and inculcate unselfishness within each individual. Self control should be mastered and increased through the help of religion. The emotional conflict which we say is characteristic of youth can be submerged in religion in many instances. Religion should also lead to the development of a spirit of worship, and an expansion of the spiritual life of the young person.

It has been the effort of the writer to account for the religious agnosticism of youth as another cause for misunderstanding between the two generations. It is recognized that such misunderstanding does not of necessity arise, but when it does we may account for it through the meager religious training furnished youth today. Also the lack of fixed religious principles, which is felt by adults, is reflected upon youthful minds. The Hedonistic philosophy and its demoralizing practices do not aid religious belief and the aims set forth by Dr. Sadler, which religion should satisfy, are not always accomplished.

D. ECONOMIC FACTORS

1. Scarcity of Jobs

The eoncomic status of youth today is peculiar to itself. Jobs are scarce due to the depression, which in turn is due to the fact that industry is so under the control of the machine, that

the services of man are not needed to as great an extent as they were in the past. Not only so but since the war, because of the great depression that has descended upon us, employers are not giving openings to young people, who are just finishing their educations as they were doing some years past.

"The magnitude of the problem is not generally comprehended. Estimates of the number of unemployed during the worst period of unemployment have varied from ten to fourteen millions. The number of young people who have reached 18 years, the age of employability, since the crash of October 1929 exceeds 11 millions. These young people, now between the age of 18 and 23, number more than all the people in the 11 states west of the Mississippi Valley. The number entering each year at the bottom of the great army of idle, our-of-school employables is very great."[1] The desire of money, which is not obtainable without work for the majority of people, gives rise to much discontentment, as we have mentioned before.

2. Occupational Misfits

Before this hunt for a job begins, youth frequently has difficulties in deciding for what job it desires to prepare itself. Fathers are prone to want their sons to follow in their professional footsteps. This desire to feel pride in their sons in their own line of work may override the matter of the boy's aptitude for the work or his personal inclination. It has been found successful to strive to

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[1] Studebaker, John W., Government's Interest in Youth, School Life, April, 1935, p. 177

give to the boy a taste of the sort of work that he thinks that he wishes to follow in part time summer jobs before helping him make a final decision. A forced preparation for an undesired occupation is certain to be a root of discord. Parents quite unwittingly have been known to lead their young into just such pitfalls. The realization of the error frequently comes late to both the parent and the child, and the disillusionment brings unhappiness to both, and much valuable time and training are thus lost.

3. Feminine Competition

For girls the fields of occupation have opened to an extent which is practically equal to that of man. Some members of the older generation feel a hesitancy in endorsing such a radical change having been of the opinion several decades ago that the only two vocations open to really nice and refined women were marriage and school teaching. Today women have taken their place in business, industry, politics, and professional vocations on an equal with men, and have proven themselves in many cases capable to a marked degree. In discussing the independence of modern girls Randolph Bourne says, "As a result, these daughters of the comfortable classes go into trained nursing, an occupation which twenty years ago was deemed hardly respectable; or study music, or do settlement work, or even public school teaching. Of course, girls who have had to earn their own living have long done these things; the most significant point is that the late rapid increase in these professions comes from those who have a comfortable niche in society all prepared for them. I do not argue that

this proves any superior quality of character on the part of this generation, but it does at least fail to suggest a desire to lead lives of ignoble sloth."[1]

The advent of women into the business world has caused a problem in contemporary unemployment, that has unique characteristics, and that some critics believe to be unfair. If men are to continue to be the wage earners and the main support of families, is it fair for women, who probably at some later time will marry and expect some man to take over their financial responsibility, to compete for the good jobs that are limited, thereby hindering men in their opportunity to become prosperous enough to marry, and take on the added financial load of married life? This situation may appear beside the point in a consideration of the conflict of the generations, but the marriage problem is one filled with potential tinder which may burst into flames for manifold reasons.

4. "The World Owes Me a Living"

Aside from those who want jobs and eager and willing to work diligently at them, there is a most demoralizing philosophy afoot to which the popular song of several years ago testifies, "The World Owes Me a Living." Young people who come under the spell of such a philosophy seek the easy way of making a living. There are unfortunately too many adults who are eager to take youth of this kind under their tutelage and teach them how they can skillfully wink at unscrupulous business practices. The also popular so-called Eleventh Commandment

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[1] Bourne, Randolph S., The Two Generations, Atlantic Monthly, November, 1932, p.626

is much en vogue; namely, "Thou shalt not be found out." The philosophy that anything you can get by with is not wrong, but clever, has too great a hold over modern youth. This philosophy not only conflicts with the older generation's moral standards, but causes impatience on the part of fathers and mothers, who were taught that laziness is not to be condoned.

5. Delinquency and Crime

It is at this point that a discussion of adolescent delinquency and crime might well fit into the discussion of economic insecurity. Since this was touched upon under the heading of moral depravities, we will only quote a few figures as to the size of the problem. "An analysis of the 343,582 records received during the calendar year of 1934 showed that the greatest number of arrests of persons under twenty-five years of age was in the nineteen-year age group," ..... The economic depression has introduced still another problem into the field of juvenile delinquency - namely, an army of transient youths. This group of wandering boys and girls has been estimated at 200,000."[1] Because of this fact, it is doubly important that youth finds its place in the world of work. "Idle hands are the devil's workshop," says the familiar proverb.

The respect for labor and the willingness to accept gracefully the simple life is a philosophy needed by Americans to a marked degree. Travelers, who have visisted different areas of the world are struck with the American's demand for luxury and a fast

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[1] Hubbard, Frank W., Today's Youth Problems, Journal of National Education Association, January, 1936, p. 21

moving, complex life. There is also an accompanying lack of serenity and calmness of spirit which brings the happiness that America lacks. Americans are propelled by a philosophy of activism, which drives them relentlessly forward.

Thus we see how pregnant economic factors may be in giving rise to the potential problems, which have been discussed under the headings of scarcity of jobs; occupational misfits; the problem of feminine competition; the doctrine that the "world owes me a living;" and delinquency and crime. This last factor may arise out of the unemployment situation, which leaves crowds of restless youth drifting with energy that must be spent in some way - either constructively or destructively. The possibilities which have been presented as the alleged causes for maladjustment in the first portion of this thesis, bear out the contention that through the intellectual, social, religious and economic spheres, there may be apparent or hidden circumstances which result in conflict. It is the problem of those who desire to understand youth to search diligently for these potentialities.

CHAPTER III

THE SUBJECT DELIMITED AND REDEFINED

CHAPTER III. THE SUBJECT DELIMITED AND REDEFINED

When we consider the alleged reasons for maladjustment it is easier to discuss them as separate and distinct elements. It should be understood, however, that most cases of maladjustment are combinations of a variety of causes rather than one specific and isolated cause. Perhaps, as in the case of causes for criminality we may say for each maladjustment the cause is unique, and the behavior which results is as different as are the different personalities. Thus, it is necessary for those who would understand both the causes and the results of maladjustments to strive to arrive at as detailed and complete a picture of the personality and the surrounding conditioning factors as possible.

It is agreed that individuals are conditioned both by heredity and environment. It will be the effort of this thesis to show how current philosophical trends affect the minds of those with whom they come in contact. Those factors which affect our thoughts have no small influence upon our actions also. For this reason we strive to understand Urbanism and those influences which urban life brings to bear on the young person. Frequently those new influences cause the individual to act in ways that are strange when compared with the activities in which their parents participated. The knowledge of Pragmatism gives to youth a different criterion by which to judge life situations. Youth demands that everything be practical. Humanism may be said by the older generation to either strengthen or weaken religious belief, but in any case it usually causes a change in religious beliefs that results in views which are opposed by traditional parental creeds.

The discussion of modern psychologies will endeavor to interpret the individual and his behavior from an understanding of his physical and mental constitution. According to Watson, Freud, Alder and Jung certain specific urges are responsible for the behavior of individuals. Therefore, it behooves us to examine these urges so that we may recognize them as the cause for the resulting behavior. Some youth feel to a marked degree the impact of environment; others are driven primarily by sex urges; for others the urge for power is dominant. Thus, these urges separately or in combinations may be the determining factors in the actions of youth.

In delimiting the word youth we refer more particularly to the upper age level of adolescence, which it is believed feels this influence to a more marked degree, or at least feels its influence more keenly and consciously. Not only do we refer to older youth, but also to those of this group that are more intellectually alert. Those who read avidly may more readily catch the passing phases of modern thought and behavior trends, and be more directly influenced for this reason. For the mass of youth, however, these influences are unconscious and reach them through various and subtle ways. The mass may not recognize philosophical trends, nor psychologies as such, nor know what problems they may cause, yet the influence is there none the less, even if to a less degree.

Since the problems that face youth are essentially those with which age battled there is a common baond between the generations. We may be hopeful that an understanding between the two groups may be

effected if age will recall its problems and strive to interpret them in the light of modern trends. This understanding cannot be brought about unless there is cooperation between the two groups.

The initiative for the mingling of ideas and ideals rests upon adults, but they should not be expected to be more than leaders. It is the duty of intelligent young people to meet age half way and patiently listen to the voice of experience and profit by the hearing. The profit will come through the comparison of problems in the light of present circumstances and through the evolution of a new working philosophy which will fit the needs of the new era. More and more the belief is held that the alleviation of all conflicts will come through the integration of interests between any conflicting groups. Therefore, if youth and age can be brought to the understanding that their interests and problems are in reality the same, the spirit of cooperation will be greatly strengthened thereby.

CHAPTER IV

NEW TRENDS IN PHILOSOPHY

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A. URBANISM

1. Definition

Philosophy is defined in the New World Dictionary as "the knowledge of the causes of all phenomena of both mind and matter," and "a particular philosophic system." The larger number of the modern philosophies discussed in this thesis will deal with specific philosophic systems. The first to be considered, however, falls under the first half of the definition; namely, "the knowledge of the causes of phenomena of mind and matter" which has come about through the advent of Urbanism.

Urbanism is used to connote all those changes in living, thinking, and acting which have been conditioned by the intermingling and inter-dependence of large numbers of people confined in a limited, concentrated area. We have all become familiar with the terminology used in psychology - the conditioned response. The person who is born and reared in an urban community comes under the influence of certain urban conditioned responses and these give definite results. "One has only to contrast for a moment the inhabitants of the city and of the countryside - with respect to the homes in which their early social contacts are moulded and the games that they play there, the occupations by means of which they secure their livelihood and the places where they work, the content of their religious beliefs and the forms and setting of their worship, the ways in which they amuse themselves - to realize that the city-dweller's way of life is,

in more than a score of ways, surrounded by influences that are distinctly and poignantly urban."[1]

According to the census of 1930 fifty-six per cent. of our population live in cities. The tendency of centralization in urban communities has been during the past several decades, and is today, toward an increased percentage. For a short time due to the depression of 1929 Back-to-the-Farm- programs were advocated, but they did not meet with great popularity. With the attendant talk of overproduction a large proportion of the urban population was not stimulated to leave their city homes. There is a lure of the bright lights and glamour which the city has, as well as conveniences and advantages of various sorts that deter people from forsaking it even in the face of acknowledged disadvantages. We can pretty safely assume that the problems and advantages of centralization will continue to weild their influence on humankind.

3. Urban and Rural Contrasts

Urbanism means a change from an agrarian to a commercial and industrial civilization. It means a change from isolation to concentration of population in a relatively, compact region. Provincialism gives place to cosmopolitanism. Professor George Tucker of the University of Virginia says, "The growth of cities commonly marks the progress of intelligence and the arts, measures the sum of social enjoyment, and always implies increased mental activity, which is sometimes

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[1] Carpenter, Niles, The Sociology of City Life, p. 205

healthy and useful, sometimes distempered and pernicious ..... In the eyes of the moralist, cities afford a wider field for virtue and vice; and they are more prone to innovation, whether for good or evil. The love of civil liberty is, perhaps, both stronger and more constant in the country than the town; and if it is guarded in the cities by a keener vigilance and a more far-sighted jealousy, yet law, order, and security are also, in them more exposed to danger from the greater facility with which intrigue and ambition can there operate on ignorance and want."[1]

City people are less partisan in politics than are rural people. The south which is agricultural and rural is the Solid South politically. City people vote more frequently than do rural folk. The polls are more convenient, and urbanites are more closely connected with their local politics than are country people. Nevertheless, urbanization tends to increase political fraud and corruption.

Urban communities are more favorable to human tolerance and the dissimination of human intelligence than are rural communities. Because of the interdependence of urban residents, they are more cooperative and less individualistic than those who live in isolated areas. Although these contentions may be deemed true in the large sense, it is obvious that some examples might be cited in contradiction. As opposed to the cooperative spirit, it is generally conceded that the city is the center of the greater part of the criminality; there we

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[1] Thompson, John Giffen, Urbanization, p. 32

find the direst poverty in the greatest proportion; it is conducive to vice; and unsatisfactory living and working conditions abound in alum areas. Mental disease and suicide rise to a high level under urban conditions. Despite these facts the city teems with ever increasing population. In the recent book Man, the Unknown, by Dr. Alexis Carrel a vivid picture of modern civilization under urban conditions is painted.

"It is evident that men have joyfully welcomed modern civilization. They have abandoned the countryside and flocked to the cities and to the factories. They eagerly adopt the mode of life and the ways of acting and of thinking of the new era. They lay aside their old habits without hesitation, because these habits demand a greater effort. It is less fatiguing to work in a factory or an office than on a farm. But even in the country, new techniques have relieved the harshness of existence. Modern houses make life easier for everybody. By their comfort, their warmth, and their pleasant lighting, they give their inmates a feeling of rest and contentment. Their up-to-date appointments considerably decrease the labor, that, in bygone days, housekeeping demanded from women. Besides the lessening of muscular effort and the possession of comfort, human beings have accepted cheerfully the privilege of never being alone, of enjoying the innumerable distractions of the city, of living among huge crowds, of never thinking. They also appreciate being released, through a purely intellectual education, from the moral restraint imposed upon them by Puritan discipline and religious principles. In truth, modern life has set

them free. It incites them to acquire wealth by any and every possible means, provided that these means do not lead them to jail. It opens to them all the countries of the earth. It has liberated them from all superstitions. It allows them the frequent excitation and the easy satisfaction of their sexual appetites. It does away with constraint, discipline, effort, everything that is inconvenient and laborious. The people, especially those belonging to the lower classes, are happier from a material standpoint than in former times. However, some of them progressively cease to appreciate the distractions and the vulgar pleasures of modern life. Occasionally, their health does not permit them to continue indefinitely the alimentary, alcoholic and sexual excesses to which they are led by the suppression of all discipline. Besides, they are haunted by the fear of losing their employment, their means of subsistence, their savings, their fortune. They are unable to satisfy the need for security that exists in the depth of each of us. In spite of social insurances, they feel uneasy about their future. Those who are capable of thinking become discontented."[1]

4. The Physical Boundaries of the City

To understand the peoples who compose a large city area we can separate them into the activities and racial and class groups that are limited by the physical boundaries of the city. The population is segregated in the large metropolis into racial groups. Thus,

[1] Carrel, Alexis, Man, the Unknown, pp. 17,18

we are familiar with the Chinatowns, the Little Italies and the Ghettoes. These segregations are partially forced and partially natural due to similarities in language and culture as well as in race.

Aside from racial areas there are the business sections, the recreational section and the residential section with an interstitial area between in which we find the slum conditions, and the breeding place for criminality. Robert E. Parks says, "Every typical urban area is likely to contain a characteristic selection of the population of the community as a whole. In great cities the divergence in manners, in standards of living, and in general outlook on life in different urban areas is often astonishing. The difference in sex and age groups, perhaps the most significant indexes of social life, are strikingly divergent for different natural areas. There are regions in the city in which there are almost no children, areas occupied by residential hotels, for example. There are regions where the number of children is relatively high; in the slums, in the middle class residential suburbs, to which the newly-married usually graduate from their first honeymoon apartments in the city. There are other areas occupied almost wholly by young, unmarried people, boy and girl bachelors. There are regions where people almost never vote, except at national elections; regions where the divorce rate is higher than it is for any state in the union, and other regions in the same city where there are almost no divorces. There are areas infested by boy gangs and the athletic and political clubs into which the members of these gangs or the gangs themselves frequently graduate. There are regions where the suicide

rate is excessive; regions in which there is, as recorded by statistics, an excessive amount of juvenile delinquency, and other regions where there is almost none."[1]

If these regions are so marked off and fairly clearly delimited, it should be of particular interest to us to know in which areas those with whom we are most concerned spent most of their time, and from which they receive influences. The rooming house area of a city is distinctive and of significance to this paper, because most of its population is between the ages of twenty and thirty-five. It is an area of loneliness. The occupants of the houses are constantly changing, and there is little chance for friendships to develop. Frequently the roomer finds neither security, response, nor recognition. He is restless and lonely. It has been said that emotional tensions caused by thwarted wishes cause a person to act in one of three ways. He may find himself unable to put up with the situation longer and seek escape from it - usually through suicide, or he may build up a dream world and find some relief through escape into this makeshift for reality, or he may find a substitution for his desires and lavish his affections on a pet. This latter escape mechanism we think of more often as the proverbial old maid and cat, although there is also the lonely bachelor and his dog.

Zorbaugh, who studied the rooming area of Chicago wrote of its conditions in 1929 in "The Gold Coast and the Slum" says that in this rooming house area about eighty-five in every one hundred lodgers were unmarried, and that twenty-three per cent. of these were unmarried

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[1] Burgess, Ernest W., The Urban Community, pp. 11, 12

couples living together. The significance of such conditions in their influence on modern youth need not be enlarged upon.

5. Home Life Versus Family Life

Thus, from the above paragraphs we can readily see that home life and family life are not synonymous terms under city conditions. The fact that cities foster multiple housing, rather than single family dwellings gives certain results. The tendency is toward the lessening of family activities and the loss of family identity. Where the conditions are cramped, youth goes elsewhere for its activities and tends to leave the family and establish separate household establishments as soon as economic conditions will permit.

The home has lost its old traditional significance. In the words of the popular song which were quoted in the Sociology of City Life by Niles Carpenter, "Any old place where I hang my hat
Is home, sweet home to me."
The turn-over in the case of rented homes and apartments is frequent. In such cases the security and restfulness of a familiar well-loved room is lost to many city dwellers.

6. The Increased Divorce Rate

It is generally conceded that the divorce rate is higher in the city than in rural areas. Whether this is due in large measure to the break down in family and home life, or in the fact that the chances for the Eternal Triangle are augmented in urban centers, or that lawyers and divorce courts are more accessible, or that sensational newspaper articles play up divorce cases, giving ideas to incompatible

couples to take the easy way out of their difficulties, or what other single factors or combinations of these may be responsible for the condition, it suffices to state that it exists. Another cause is given as the herterogeneousness of the city population. "The study of divorce factors shows that marriages between biologically and socially heterogeneous parties, when the parties belong to different races, nationalities, religious, economic statuses, occupations, age-groups, and so on, generally give a higher rate of divorces than marriages between more homogeneous parties in all these respects. We know that the city population is more heterogeneous than the rural population."[1]

7. Commercialized Social Life

Social life in the city is largely commercialized. Due to lack of space the recreation is of a passive rather than an active type. Among popular social activities we think of reading, going to the theatre, to the movies, to a baseball or football game, playing cards, listening to the radio, dancing or driving an automobile. Sometimes these commercialized amusements are connected with vice and are demoralizing. Slot machines, and other gambling devices abound as well as burlesque shows and houses of ill fame, all of which spread a wide influence that is unwholesome.

Because of mental and emotional fatigue the city dweller turns to recreation which will give him emotional release and compensation for the unpleasant every-day routine tasks. "Thus he 'loses

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[1] Sorokin, Pitirim A. and Zimmerman, Carle C., Principles of Rural-Urban Sociology, p. 346

himself' in a piece of fiction; he finds stimulus and release in the fantasy of the theatre or the cinema; he gains an illusion of accomplishment in winning a foursome of golf, or a rubber of contract-bridge. In certain moods he turns to the aesthetic tonic of music or the other arts. If his tastes are more unsophisticated he vicariously hits home runs and delivers knockout punches from the bleachers of the baseball park or the prize-ring. If he feels the need of yet more elemental enjoyment (of if he mentally and emotionally on the threshold of pathology) he seeks out the anodyne of drugs, the oblivion of alcohol, or the titillations of sex."[1]

8. Industrialism

Industrialism is the expression of the economic trend of urbanism. Masses of city laborers are employed in the large factories and industrial plants which find their location in the urban community. To the door of industrialism we lay much of the poverty, which is caused by unemployment, inadequate wages, occupational illnesses and accidents which are said to be direct results of factory systems in some cities. With the deprivation caused by poverty there is frequently an attendant physical destitution, and the breaking of family ties.

The economic set-up of the modern business world demands of its employees a speed that is wearing on the physical and emotional constitutions. The type of work done by many of the factory workers

[1] Carpenter, Niles, The Sociology of City Life, p. 256

is not only wearing because of the speed required, but also because of its tiresome monotony. Much of the joy of workmanship has gone out of work for modern laborers because they have become mere clogs in machines. They are allowed no pride in individual initiative or workmanship.

There are urban centers that are not predominantly industrial and even in centers of this kind, there is a mass of white collar workers, who form a sizeable part of the economic activity of a city. Carpenter says, "Three features characterize the economic activities of the typical inhabitants of the city. They are: (1) the pre-eminence of the non-manual worker; (2) the ubiquity of the woman wage-earner but not necessarily of the child worker; and (3) the intrusion of the economic into the other interests of the individual, or - in the vivid phrase of Lynd and Lynd- "the long arm of the job."[1] The non-manual work can be done in many cases as easily and effectively by women as by men. This is responsible in large measure for the fact that women are employed to a greater extent, and in varied kinds of occupations within the confines of the city. This added prevalence of working women in the cities is accomplished by a lessened and later marriage situation for women.

9. "The Long Arm of the Job"

By the "long arm of the job" is meant the desire of employers to supervise the health, recreation and social status of the employees. Benefit as well as discontent is derived from such

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[1] Carpenter, Niles, The Sociology of City Life, p. 220

supervision. Through the channels of supervised living conditions the employer strengthens his regulation of employees. Sanitary conditions are without doubt improved, prices for foodstuff bought at a commission are lessened, social settle houses are conveniently located and from the view of the employer, life is made more pleasant and less complicated. The worker may appreciate these regulated advantages, or he may feel resentment at a paternalistic regime and long for a measure of individualism at least when outside the walls of the factory. He may feel that a higher salary without regulation would be much more to his taste, that he would enjoy some activities in which all connection with the job would be broken. In youth particularly the desire to assert some independence and initiative rebels against too much supervision.

10. Unemployment

A discussion of economic conditions should not be terminated without mention of the dire results coming from the unemployment that is also a characteristic of our contemporary, modern economic system. "In the United States the tradition of working is extremely strong. Self-respect requires regular occupation. We have a leisure class, but they have never, like their European fellows, been accepted as a part of things. To make a billion dollars has been a national passion; but self-made men have cursed any idleness in their own children, and the idle rich have long been taken as a butt of derision, contempt, and hatred by most Americans. To be sure, what a man worked at was less

important than the fact that he worked; an industrious bucket-shop operator was more virtuous than an idle Vanderbilt."[1] This commentator continues by saying, "When a young man, born and bred in a country with this tradition, cannot find employment, the energy which he would normally expend through participation in the processes of production finds no outlet. He stagnates, his tissues weaken with forced passivity. His morale sags and his determination becomes increasingly flaccid. Decadence of morale strikes him at the moment when he is beginning the most essential process of his adult life, earning a living."[2]

11. Physical Stimuli and Emotional Strains

Another way in which city life serves as a conditioning influence is through the physical stimuli, which it brings to bear upon the individual. We have mentioned the speed which affects the person who dwells in an urban environment. This speed is required in the mere avoidance of traffic as well as in the most modern industrial and commercial activities. This mobility is not only within the person's chosen vocation, but due to diversified causes urban populations shift frequently from vocation to vocation. The adjustment to new conditions makes new and additional drains on the individual.

Not change of occupations alone stimulates emotional strains, but the very elements of which city life is made are conducive to emotional situations. Excitement, thrills, adventure, mystery, combined

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[1] Leighton, George R. and Hellmann, Richard, Half Slave, Half Free, Harper's, August, 1935, p.347

[2] Ibid. p. 347

with the size, the congestion and crowds give unlimited opportunities for upsetting the emotional stability of the individual. Granting that the relative number of deaths, accidents, homicides and excitement provoking events are no greater in the city than in the country, the person living in the city feels the impact of them as a result of the congestion attending urban civilization. In rural areas only the few immediately concerned would probably be present to catch the emotional strain, and therefore, the contagion would not be so widespread. In estimating the effect of crowds on the nervous system of individuals E. D. Martin says in The Behavior of Crowds that the behavior of crowds approximates the behavior of the mentally-diseased.

Another physical stimulus which wears on the individual is due to urban sounds. "The diversity of urban sounds is readily perceived by an observer who analyses the din of any city. The screeching of a defective brakeshoe, the rattling of a loose motor vehicle fender, the insistent dinning of a radio loud-speaker, is not particularly disturbing in and of itself. The cacophony of a dozen loud speakers, and of hundreds of rattling fenders and squeaking brakes, continuing with scarcely any interruption for hours at a time, on the other hand, builds up a mass of noise that is as intensely nerve-wraking as it is peculiarly urban."[1] Added to the above mentioned noises there is the roar of the subway and elevated trains, the staccato of the pneumatic hammer, the tramping of feet, the blowing of horns and whistles- all of which are detrimental to health, Noise, that is not sufficient

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[1] Carpenter, Niles, The Sociology of City Life, p. 208

to wake a sleeping person or particularly annoy a waking one, does cause muscles and nerves to become tense and it takes time for them to relax. It is this unconscious tension that the urbanite endures which causes him to grow old and weary before his physical age warrants it, or to experience mental or nervous breakdowns.

12. Religion and Morals

Urban influence on religious life is both degrading and uplifting. The fact that the pleasures and diversions of life occupy a large part of life in the city with less emphasis on the serious side of life has a weakening effect on spirituality. The invitation to vice in the city being ever present tends to make a stronger appeal to many people than the invitation that the church makes. The religious faith is challenged in urban communities by the skeptical influence that is found in the more active intellectual life. On the other hand the better trained ministers are found in the cities and some churches have large, strong congregations that follow the leadership of the able ministers. The social side of life has been combined wholesomely with the religious in some churches, and this together with the social-civic work has had an appeal to certain city dwellers. It would be easy to develop this discussion of religion and moral standards in the city to a great length, but as this point has been discussed in some measure under alleged causes for maladjustment and as a further interpretation is given in the section on Humanism suffice it to merely suggest implications at this point.

B. PRAGMATISM

1. Definition

Pragmatism is a particular way of thinking which has its origin far back in the history of ancient philosophy, but which today is interpreted in a new light. Ancient philosophy was chiefly concerned with the origin of ideas, with truth and knowledge for their own sake; pragmatism is concerned with ends rather than origins, with the practical use of truth and knowledge caring little for truth or knowledge of itself unless it can be made to serve man.

This doctrine known as Pragmatism is also known under the names of Instrumentalism or Experimentalism. It is difficult to say who was its first proponent. William James, one of its modern exponents, traces this method of thought back to Socrates. Daniel Sommer Robinson names Charles Sanders Pierce as the father of Pragmatism. The modern interpretation of the doctrine in America was set forth and explained in great detail by William James, and it is with his interpretation that this paper will concern itself chiefly. In fact, James has popularized the doctrine of Pragmatism to such an extent that it is frequently thought of as an American conception.

Certainly it permeates American life as seen through the insistent demands of Americans that everything be practical - useful. "When James employs the term 'the practical' he means by it 'the distinctly concrete, the individual, the particular and effective as opposed to the abstract, general, and inert - 'Pragmata are things

in their plurality - particular consequences can perfectly well be of a theoristic nature."[1]

In discussing the origin of Pragmatism James gives both the premises of the ancients and his own contentions. The latter are in contrast in some measure with the former and are given in greater detail. He says, "There is absolutely nothing new in the pragmatic method. Socrates was an adept at it. Aristotle used it methodically. Locke, Berkeley, and Hume made momentous contributions to truth by its means. Shadworth Hodgson keeps insisting that realities are only what they are 'known as'. But these forerunners of pragmatism used it in fragments; they were a prelude only. Not until in our time has it generalized itself, become conscious of a universal mission, pretended to a conquering destiny. I believe in that destiny, and I hope I may end by inspiring you with my belief.

Pragmatism represents a perfectly familiar attitude in philosophy, the empiricist attitude, but it represents it, as it seems to me, both in a more radical and in a less objectional form than it has ever yet assumed. A pragmatist turns his back resolutely and once for all upon a lot of inveterate habits dear to professional philosophers. He turns away from abstraction and insufficiency, from verbal solutions, from bad ' a priori' reasons, from fixed principles, closed systems, and pretended absolutes and origins. He turns towards concreteness and adequacy, towards facts, towards action and towards power. That means the empiricist temper regnant and the rationalist

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[1] Robinson, Daniel Sommer, An Anthology of Recent Philosophies, p. 435

temper sincerely given up. It means the open air and possibilities of nature, as against dogma, artificiality, and the pretense of finality in truth."[1]

2. Representative Modern Philosophers

The names of three men come to our minds with the discussion of present day pragmatism. These men are Professor William James of Harvard University, who emphasizes the practical meaning of philosophy for every-day life, Mr. F. C. S. Schiller of Oxford University, who emphasizes the religious aspect of pragmatism, which has much in common with the philosophy known as Humanism, and Professor John Dewey of Columbia University, who is the defender of the scientific empirical method in philosophy. This method is frequently termed Instrumentalism.

3. A Program Rather than A Solution

Pragmatism has become a program of work for moderns rather than a solution to problems. The pragmatic method then may be considered an attitude or spirit of investigation which looks toward practical results opposing the ancient attitude which seeks first things-origins. James Bissett Pratt in his book "What is Pragmatism" gives us his idea of Pragmatism as a working philosophy. He, too, gives his interpretation through his study of James. " ' Pragmatism (according to Mr. James) is a temper of mind, an attitude; it is also a theory of the nature of ideas and truth; and finally it is a theory about reality.'

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[1] James, William, Pragmatism, pp. 50-51

More scientifically, it may be said that pragmatism offers us a theory of meaning, a theory of truth, and a theory of knowledge; that it is trying to work out a theory of reality; and that it is also a general point of view or way of looking at things, - a way that is in part peculiar to pragmatism, in part adopted by them from a larger tendency or attitude which colors much of contemporary thought."[1]

In each field of knowledge whether it be morality, metaphysics, religion, or science, it is maintained that we are justified in testing the truth of a belief by its usefulness. The scientific method has for a long time derived its hypotheses and laws from experience. These scientific truths are no longer so important for their truth-value per se, but for their use in guiding human behavior. It is the usefulness of his findings that concerns the scientist most today. Here, as in all other phases of modern life, we hear the question, "Does it work?" Unless it works it is of no value, and unless it works there is no reason to believe that it is true. Scientific theories, that have to be tested for their usefulness before they become scientific laws, are admirable examples of the pragmatic mode of thinking. Scientists have to presuppose conclusions before they are proven in order to have a goal toward which to work - they must look for ends, fruits, results. Yet, the scientist has criticised the philosopher for being unscientific. H. Heath Bauden makes the following comment on this point.

"The metaphysician, he says, is prone to spin a universe out

[1] Pratt, James Bissett, What Is Pragmatism, pp.9, 10

of his own inner consciousness, and tries to make the facts fit his ideal system. Once again pragmatism meets the objection by admitting its force so far as past systems of philosophy are concerned, and seeks to win the cooperation of the scientist in constructing a philosophy which will be accurate in its method.

The pragmatist, however, reminds the man of science that he is not free from speculation in his own enterprise, that hypothesis is one of the leading instruments of scientific research, that his whole procedure is shot through and through with metaphysical presuppositions which are the more prejudicial because unsuspected."[1]

4. The "Common Man" Versus the Philosopher

Some philosophers have admitted that the common man comes closer to truth in some cases than they themselves do. This is because he does not become entangled in abstractions, in theories, as intellectualists occasionally do, but concerns himself principally with actions which will accomplish certain ends. He thinks, but in a different way from old time philosophers. The pragmatic philosopher would use the knowledge of the past in as far as it proved practical, but holds in view the future as well, and the desired ends to be accomplished for present and future time.

The pragmatist would say, "a philosophy may give assurance of God, freedom, and immortality, but if it bakes no bread it is sure sooner or later to be called to account. What the practical man wishes is a theory of life, not of the after-life; a philosophy of this

[1] Bawden, H. Heath, The Principles of Pragmatism, p. 21

world, not of a hypothetical heaven. He follows with interest the development of a working hypothesis in science but is impatient of speculations on the infinite and eternal. He admits the value of the thinker in the world, but he insists on the thinking of concrete things, he has no use for empty abstractions. He sees the place of ideas in the universe; he is an idealist. But he maintains that ideas are always instrumental to action; he is a practical idealist. The common sense of the plain man is pragmatic. It sometimes forgets that it is also idealistic."[1]

Thus, we see that pragmatism is empiricistic since it starts with concrete experience, but it is also idealistic because it is dependent on theory. By theory we mean good theory - theory that works, for unless it works, it must be discarded. It does not oppose ideas as expressed by former philosophers unless they fail to work in practice. It looks forward to ideals if these ideals pertain to every day life.

5. Pragmatism Versus Intellectualism

In considering truth in the light of the past and in its modern pragmatic light, Pratt says pragmatism as a modern philosophy as the practical point of view is diametrically opposed to "excessive intellectualism." "By this I mean, of course, the tendency already pointed out, which considers truth only as an end and never as a means, and so in part divorces truth and knowledge from the world of active

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[1] Bawden, H. Heath, The Principles of Pragmatism, pp. 6, 7

and practical life. This way of conceiving things probably antedates history. It had no father and it seems to have dominated in large part the thought of many of the ancient philosophers. The most famous of its early representatives was of course, Plato. For his severance of the world of 'illusion' from the 'real' world of Ideas, however great its value in some respects, was certainly the first long step toward the separation of 'true knowledge' from the practical world of action and concrete experience. And, immeasurable as is Plato's gift to philosophy, it cannot be denied that his sharp separation of our meanings from our individual, living experience, in which alone they are genuinely real, was fatal for both. The inaccessible and changeless world of abstract concepts, which Plato is at least supposed to have believed in was erected for the purpose of explaining the changing world which we actually experience, and the chasm which was made between them defeated the very purpose for which the two had been distinguished. The purely and abstractly logical and intellectualistic, purified from all human taint, was so completely divorced from the emotional and volitional, from the struggle and endeavor of concrete, pulsing, actuality, that it became next to useless as a means of rationalizing the world of our actual human experience."[1]

Since man has been studied scientifically by empiric methods he has been seen to be a very different sort of being from the one that scholasticism painted him. He has been said to be a "thinking animal."

[1] Pratt, James Bissett, What Is Pragmatism, pp. 220-222

Scholastics emphasized the "thinking," moderns emphasize the "animal." The question is raised, "Is man an animal in order that he may think, or does he think in order that he may be a better animal?" Is the end of life knowledge, or is knowledge important for the sake of making life more worth while? Thought, therefore, says the pragmatist is not the "essence" of man, but one of this tools which aid him in adjusting himself to his environment. It is important as are other physical organs, and it aids him in the same manner as his stomach and his hands in his struggle for existence and survival.

6. Pragmatic Views of Truth and Knowledge

Thus, in arriving at the worth of truth and knowledge the pragmatist has certain definite views which would be wholly discredited by dogmatic, historic philosophy. "The moderate pragmatists hold that the working of an idea is essential to its truth, yet that idea may be true before it works; while the radical school which makes the truth of an idea altogether a matter of satisfactory sequent experience is forced thereby to admit that under certain quite natural circumstances contradictory opposites must both be true at the same time and in the same sense. And both schools in all their writings are constantly seeking to establish for their theory the very kind of truth which that theory maintains is impossible and meaningless."[1]

"When you ask what is meant by knowledge pragmatism answers by telling you how you feel when you have it. The possibility of transcendence being thus dogmatically denied, error too becomes, in the long run, merely the way you feel. It is, therefore, quite possible for you

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[1] Pratt, James Bissett, What Is Pragmatism, p. 244

and me to hold diametrically opposite views on the same subject and both be said to _know_, provided we are both satisfied and remain satisfied with our respective opinions. Each man thus becomes for himself the measure of all things, and each man has knowledge provided his experience continues to feel satisfactory. And yet the pragmatist is certain that on this question _he_ is in possession of knowledge and _you_ are not, no matter how you feel about it."[1]

This modern view is dynamic and evolving. It is not static and intellectualistic as is the old rationalistic view of the world. It is easy to see how such a view is open to drastic criticism from the old view of philosophy, yet if one considers concrete cases and gives room to individual emotions such an attitude can be understood.

7. Religion Viewed by the Pragmatist

a. The right to believe

In the realm of religion James maintains that man has the "right to believe." He has the right to believe what works for him whether it has been conclusively proven by unalterable facts or not. This belief has received much criticism and even ridicule. It has been said that religious beliefs lose all their worth when they become elastic; that here at least we should have firmly set standards that do not waver. James clarifies this contention in explaining that man has to act in any case, and that these actions carry with them consquences which actually change in relation to the beliefs that he has chosen. For that

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[1] Pratt, James Bissett, _What Is Pragmatism_, pp. 245-246

reason he is justified in picking the beliefs that work for him. "It is therefore not the origin of a concept, it is its applications which becomes the criterion of its value; and here we have the whole of pragmatism in embryo."[1]

James says, "If theological ideas prove to have a value for concrete life, they will be true, for pragmatism, in the sense of being good for so much. For how much more they are true, will depend entirely on their relation to the other truths that also have to be acknowledged."[2] We must remember; however, that although we conclude that what is better for us to believe we will consider true, yet we must qualify this statement with the phrase, "unless the belief incidentally clashes with some other vital belief." .....

"In other words, the greatest enemy of any one of our truths may be the rest of our truth. Truths have once for all this desperate instinct of self-preservation and of desire to extinguish whatever contradicts them."[3] .... "In short, she (pragmatism) widens the field of search for God. Empiricism sticks to the external senses. Pragmatism is willing to take anything, to follow either logic or the senses and to count the humblest and most personal experiences. She will count mystical experiences if they have practical consequences. She will take a God who lives in the very dirt of private fact - if that should

[1] Robinson, Daniel Sommer, An Anthology of Recent Philosophies, p.445

[2] James, William, Pragmatism, p. 73

[3] Ibid. p. 77, 78

seem a likely place to find him. Her only test of probable truth is what works best in the way of leading us, what fits every part of life and combines with the collectivity of experience's demands, nothing being omitted."[1]

b. The place of faith in religion

Edgar Singer contends that faith makes the world, realistic science can only confirm what faith has averred. A world which is constantly changing must have seers who dare to risk for faith. Nothing new is accomplished without actions based on faith. Some of these actions will be discredited and discarded; some will prove of useful value and will be endorsed and acclaimed as truth. This spirit of daring is parallelled by the daring of youth and is another reason why pragmatic principles do not clash in the youthful mind.

"Faith it is that makes worlds, realistic science has only the wit to acknowledge and the strength to suffer what faith has wrought. Bold to endure, it is timid to change, and a world in the making needs its makers, needs its poets and actors more than it needs audience or spactator. At the bottom of the realist's brave heart lurks an abiding fear - the fear of making a fool of himself. But a world in the making like a battle in the fighting cries out for fools and the foolhardy. Faith risks to the point of folly, and because all making anew is a colossal risk, let us have colassal faith.

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[1] James, William, Pragmatism, p. 80

Here if I am not mistaken, you have the principal difference between the realism that went before and the pragmatism that came after .... For there are such things, the pragmatist contends, as faiths that realize because they are firmly held and courageously acted upon, hopes that would never have been fulfilled had not he who held them gone ahead in the confident expectation that they would be fulfilled."[1]

"I am afraid there is about the pragmatist something of that dangerous citizen who will not hesitate on occasion to grasp this sorry scheme of things entire and shatter it to bits, full of faith that it can be remoulded closer to the heart's desire."[2]

c. Religion as an evolutionary process

There are modernists who consider religion to be an evolutionary process. They would say that God has not yet revealed Himself to His fullest extent. Such a belief has received from fundamentalists harsh denunciation. That such views are rampant in modern times gives a changing view of religion to many people who are brought under their influence.

"But protagonist and antagonist alike of the Christianity into which we were born were realists. Neither dreamt that the existence or non-existence, the benevolence or cruelty, the oneness or manyness of God were matters with which his personal wishes and strivings, his finite wantings and not wantings could have anything to do.

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[1] Singer, Edgar A., Modern Thinkers and Present Problems, pp. 232-3

[2] Ibid. pp. 235-6

If you had suggested to either that perhaps God was still in the making and that those who would know Him must strain their eyes toward the future, not keep them fixed on the past - it is question which would have been first to put you down as an impious fellow and a blasphemer."[1] Since the religious views of pragmatism are closely allied with those presented by the doctrine of humanism, we will consider them more in detail under that philosophy.

We have seen that pragmatism as a modern philosophy touches many phases of modern life. Youth is imbued with its religious, economic, social, political and intellectual doctrines. To no less extent age is faced with the same views. Again, we see the possibility for disagreement among opposing groups. We cannot say that youth endorses all pragmatic contentions wholeheartedly, nor that age decries the doctrine in its entirety. In so wide a field of discussion there is room for mutual agreement and for partial or complete disagreement.

8. Present Day Application

Let us endeavor to tie up some evidences of Pragmatism with concrete examples found in youthful behavior. Perhaps, the rebellious attitude of certain young people against being forced to take traditional school subjects such as Latin, French, Algebra, and Geometry might be cited as a pragmatic revolt. Youth demands, "What good will that do me in adult life?" "Will it help me in the economic

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[1] Singer, Edgar A., Modern Thinkers and Present Problems, pp. 238-9

struggle for existence?" "Is it practical?" And modern educators are in many school systems heeding the cry and are substituting subjects which are more poignantly suited to the modern age, namely, commercial subjects, economics and sociology.

Following the lead of the secondary schools, colleges and universities are widening their courses to include professional and semi-professional training. Simmons College was one of the first to offer a two years liberal arts course and allow the students to branch out for the last two years in vocational lines. Universities have widened their scope and to their traditional College of Liberal Arts, Schools of Law and Medicine have added Schools of Education, Business and Secretarial Colleges, and Colleges of Music. In other words they have been impressed with the fact that the function of education is not just to broaden the student's intellectual and cultural horizon along abstract and technical lines, but that it must furnish practical, vocational training as well.

In an earlier portion of this paper the point was made that in choosing a profession, youth and age frequently met in conflict. The boy or girl will not be influenced by parents or friends unless he or she thinks that the particular profession will work out successfully for him. Because men in the family have been lawyers or doctors of no little ability for generations is no reason to conclude that every male descendant will have the same success assured for him. It is quite possible that his interests and abilities may lie in the mechanical realm. Then armed with pragmatic arguments as a defense he will flee

to mechanics without any qualms of conscience for the blow that he may have inflicted on the family pride.

The pragmatic test, if applied to proposed endeavors, may serve as a deterrent force for those ventures that are theoretical and useless and thus save time and energy that might have been expended uselessly. By this we do not mean to infer that everything theoretical is useless, for the pragmatist would be quick to deny this as true.

In that searching article by James Turslow Adams The Crisis in Character, he comments on a situation which the opponents of pragmatism might construe to be responsible for the attitude held by some people today, that if the clever business man is practical and reaches his goal of material success, the means that he employs to reach the desired ends is of little consequence. Although his path leads him through unscrupulous byways he rushes on to the coveted goal of business success, and since he has attained the aim of life in modern America his unethical philosophy is skipped over with little comment. "There is today a strong resentment against those leaders in finance who betrayed their trust or are considered as having done so, but I doubt if there would be any such feeling in the average man did he not think that he personally had lost money by the actions of the others. Except for this he would not feel resentment because character has ceased to count, and he himself has the same philosophy of life as those he now blames, namely that it is permissible to squeeze as much as is possible regardless of the ethical aspects of the case."[1]

[1] Adams, J. T., The Crisis in Character, Harper's, August, 1933, p.260

In the realm of advertizing the practicality of methods employed is intimately tied up with whether they work in turning out profits or not. "It is not necessary to point to society people who lend their names to the exploiting of goods, which they may or may not ever use themselves, for the sake of a cheap notoriety or a handsome check. Advertising is directed at the mass of men, and the motives on which the advertiser plays will be those which exert the greatest influence."[1]

Thus, we can see how the proponents and opponents of pragmatism may build up their case in defense or attack. The examples cited serve to intimate lines of thought that pragmatism may set in motion. There is no modern political nor business theory that does not apply the pragmatic test to a greater or less degree as a criterion of its worth.

C. HUMANISM

1. Definition

The Century Dictionary defines humanism as "a system or mode of thought in which human interests predominate, or any purely human element is made prominent." This philosophy as well as Pragmatism is far reaching in its influence. The most common interpretation of modern humanism is in its relation to religion. However, we must recognize that the term embraces not only religious views, but

[1] Adams, J. T., The Crisis in Character, Harper's, August, 1933, p. 262

literary style, social issues, and a general philosophic attitude as well. A definition of the term is given in The Critique of Humanism which is a symposium of views of various modern writers on the several aspects of the subject. C. Hartley Grattan in his treatise on "The New Humanism" says, "The Humanist argument runs as follows: By a free will which is at once selective (and not casually determined) and a mechanism of ethical control, man is enabled to select his mode of life. There is a profound dualism between man and nature. Man, to be human, must live by values which are higher than anything deducible from nature. Man has intuitive glimpses of a higher reality behind the flux and flow of nature. On the basis of these glimpses he is enabled to formulate a code of values which is opposed to nature and therefore human, to guide him in living."[1]

"Humanism is a doctrine and a discipline of aspiration without being a religion. According to Babbitt the great Humanistic virtue is 'decorum, or a sense of proportion.' In other words, Humanism enables man to discipline his natural impulses in the interests of finer living."[2]

2. Explanation of humanism and Humanism

Because of the abundance of writing on the subject and because the views of modern writers vary to such an extent in their approach and interpretation of this philosophy a confusion in terms and meanings frequently result. Malcolm Cowley strives to differentiate for modern readers the humanism which is a general attitude from the doctrine of

[1] Grattan, C. Hartley, The Critique of Humanism, pp. 15-16

[2] Ibid. p. 21

humanism which is predominately religious in character.

There is a fundamental confusion in the minds of American Humanists between humanism with a small "h" and Humanism with a capital "H." "Humanism with a small "h" is a general attitude which is very difficult or impossible to define. Partly it is an emphasis on the qualities it considers to be essentially human. Partly it is a defense of human dignity, of human possibilities; partly it is an opposition to all the forces that threaten them, whether these forces be religious, social, governmental, economic, or those of an anti-human philosophy. This attitude received its name during the Renaissance, when it was revived by the study of Greek and Roman antiquity. The Chinese sages were humanists in their time, and so, it might be added are vast numbers of thinking men today.

The Humanism we spell with a capital letter is a body of doctrine assembled by Professors Irving Babbitt, of Harvard, and Paul Elmer More, of Princeton. These two men are among the foremost American critics of their generation, and this in itself surrounds their philosophy with a certain prestige."[1]

3. Evolution of the Term

Thus we see that humanism is not a newly developed philosophy. It had its origin in the fifth century B.C. and may be traced through the centuries to the present time. With its evolution it has grown and changed its contours, so that in its present form it might not be readily recognized as the issue of its ancient forbear.

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[1] Grattan, C. Hartley, The Critique of Humanism, p. 63

"Sophist Humanism, in the fifth century B.C. turned attention from cosmological speculation to the study of man. Renaissance Humanism, beginning in the fourteenth century, flooded the dark ages with the light of classical learning, thus assisting mightily in transforming the medieval into the modern world. Encyclopedic Humanism, in the second half of the eighteenth century, fought error, fostered enlightenment, and magnified human desires and aspirations. In current history philosophical Humanism puts human nature at the center of the knowledge process and defines values in terms of the relation of things to human living; scientific Humanism investigates cosmic behavior with view to using and controlling it for human ends; educational Humanism relates the power of knowledge to the needs of life; and religious Humanism grounds spirituality in human living, thus contrasting sharply with superhuman, supernatural, and absolutistic value-schemes.

Throughout its history Humanism has centered attention on the study, the worth, and the enhancement of human life."[1]

The dominant characteristic of humanism as a way of life is that it stresses the dignity of mankind and takes the emphasis away from the old conception of a Divinity, who is external and superior to mankind. Bertrand Russell claims to have little sympathy with Kant, but they both insist upon the worth of personality, refusing to allow it to be exploited for the benefit of anyone or anything else.

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[1] Reese, Curtis W., Humanist Sermons, Preface, pp. v,vi

The same human emphasis is found in Christianity and in Judism out of which it sprang. Moral prophets in Israel spoke in testing the life of the time of the human ideals back of which was the sanction of the Lord. Thus, Christianity, we may say, includes humanism in its philosophy but requires that a Higher Power, which it considers to be part of the highest human type, be recognized as the ultimate goal for the best of mankind.

Many current philosophies emphasize the importance of man in the understanding of the universe. Christianity, however, has as its standard that which is humanly highest and best. It also maintains that this standard in order to achieve the rare, fine, human qualities must have its roots in the Divine whether it realizes it or not. Even agnostics, who behave in fine ways, give evidence that they have accepted the spirit of Christ whether they have accepted Christ or not. The Apostles' Creed which is recited today to prove the divinity of Jesus was meant originally to establish his humanity. Thus, we see that a philosophy may change its stress on ideals as it grows in evolution.

The pragmatic philosophy which insists that the truth of a belief or theory be judged by its results can be applied to both Humanism and Christianity. Today we are interested primarily in the results which affect man. The pragmatic system lays the sharpest stress on material outcomes. Christianity is vitally concerned with humans and results, but the results which make for the fullest and finest

human life. Christianity must be intolerant of ecclesiastical methods that do not accomplish its aim. If the Kingdom of Heaven rests upon truth it should not fear the pragmatic tests of truth.

4. Philosophy or Theology?

Mr. Babbitt believes that philosophy and theology should be separate fields. Because of this view he has been criticised in his earlier writings for being opposed to Christianity. His later works appear to lead the way quite frankly to Christianity. However, he does not admit the coincidence as definitely as does Mr. More and some other modern writers. Mr. Mercier says, "There is no doubt, as we have seen that Mr. Babbitt refuses to venture into the supernatural order, because it is a separate domain, dependent upon revelation, outside the field of his critical method; but this does not mean that he denies its existence, since on the contrary his humanism leads him to believe in its existence. He has followed footsteps to a door. These footsteps lead him to believe that there is someone behind the door. He says so, but he has not as yet the proper key to open that door, he begs to be excused from stating positively what is behind it. In other words he separates the domain of philosophy from that of theology."[1]

This second quotation carries Mr. Babbitt's beliefs further along the road toward Christianity. "Irving Babbitt actually goes further than philosophy does. His special contribution is to have

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[1] Mercier, Louis J.A., The Challenge of Humanism, p. 179

brought out the fact that there is evidently working within man a higher will which can be critically observed. Babbitt does not invent this higher will; he does not borrow it from Eastern thought; he discovers its action in man, and Eastern thought merely helps him to be sure of his own observations. It is because this higher will is a power of control over the excess of the natural intellect, will, and sense of man, that he is forced to admit that it must be supernatural, and that therefore it coincides with Christian grace."[1]

5. Humanism and Pragmatism

Both humanism and pragmatism are interested in the practical values of their knowledge, but the former goes a little further in its answer. It would know whether it works for the moment or for all time. Pragmatism is interested in the practical value for the time being, assuming that under different conditions and for different individuals something else might work more acceptably. Humanism would look toward ultimate ends. "The evident need of appealing to experience may be hard to distinguish from mere pragmatism, and yet the difference is essential. Humanism and Christianity are as ready as pragmatism to say; 'By their fruits ye shall know them.' The difference is that pragmatism is 'the attitude of looking away from the first things, principles, categories, supposed necessities, and of looking toward last things, fruits, consequences, facts; where as humanism and Christianity link up to the antecedently real, to the true and good if it works. The humanist and the Christian say; it works

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[1] Mercier, Louis J.A., The Challenge of Humanism, pp. 182-3

because it is good and true. Moreover it may work and may not be good because it works only for a limited end which in view of an ultimate end may actually be bad ...... The answer of the humanist as well as of the Christian is that values worthy of the name must be universal values, abidingly good and true for all times and places."[1]

Here is the point where difference again splits those who endorse humanism as a philosophy. What are these universal values and ultimate ends? With Plato and other ancient philosophers the modern agrees on happiness as the ultimate goal. But again what is happiness? Can it be isolated from theology and God? Cardinal Mercier says that man can be happy only in so far as he reaches God. And with him Irving Babbitt would agree that human happiness links with the divine.

6. Humanism and Naturalism

It is necessary to consider naturalism in its relation to humanism. The doctrine of naturalism says, that physical laws can give an adequate account of all phenomena. It also maintains that man is dominantly animal in nature and is merely a bundle of stimuli and responses. Those who would attack traditions said defiantly: " 'Man is an animal. Science has showed us that. Let us be natural. Let us do away with repressions, if we don't we may go mad; Freud said so. Let us express ourselves. Morals have nothing to do with biology and chemistry, and we are merely bio-chemical organisms.' "[2]

[1] Mercier, Louis J. A., The Challenge of Humanism, pp. 188-9

[2] Boynton, Percy Holmes, The Challenge of Modern Criticism, pp. 110-11

"Naturalism came to mean license. People began to do openly the things that they had done secretly. They talked a great deal about self-expression without having anything much to express. Most of the young writers confused self-expression with sex expression in any case. Since sex had been a tabooed subject of conversation and of literature they wrote books about it."[1]

In opposition to this view humanism says that man can of himself improve his culture and civilization. If there is a supreme divinity, it is manifest in mankind and therefore through man's effort there is no foretelling what progress may be made. Some Christian ministers do not wholly endorse humanism saying that it does not go far enough; that it does not give standards of conduct that are as high as those Christianity would supply. Others stand firm on the belief that God and man are totally separate and cannot be identified as a unity. They feel that without the supernatural religion loses much of its value.

Percy Holmes Boynton says in contrasting humanism and naturalism: "Humanism stands for controls, balances, standards of life. It would have man cultivate his humanity, those traits that make him different from other animals. It would have him cultivate poise by moderate and decorous living. It would have him normal, if the word can be defined. The humanist want a harmonious development of body, mind, and, in the case of the religious humanists, soul."[2]

[1] Boynton, Percy Holmes, The Challenge of Modern Criticism, p. 111

[2] Ibid. p. 112

7. The Status of Religion Viewed by Modern Writers

Two modern humanist writers of note who ally humanism with religion are Mr. T. S. Eliot and Mr. Paul Elmer More. They believe the two are dependent upon each other. They hold that religion is aided by the endorsement of humanistic beliefs and that humanism is worthless without religion. Unless man has God he will be unable to withstand the forces of naturalism. "Mr. T. S. Eliot, poet and critic, is of the opinion that humanism cannot exist without religion. He is equally sure that religion cannot exist without humanism. He respects humanism without religion, but believes it to be sterile; while he thinks that religion without humanism produces vulgarities, political compromises, fanaticism, and bigotry. He argues for religion because of the emotional discipline it affords, which he believes can be found no where else. Mr. Paul Elmer More is more explicit. He argues that unless the humanists, of which he is one of the foremost, do not have the faith and hope of religion, they will sink back into naturalism. The forces of naturalism are too great, he says, to be successfully opposed unless man has the support of the supernatural."[1]

In the application of humanist principles to the realm outside the purely religious George Santayana gives his view of the humanist' philosophy. "The game of Big Business has become the guide of the American man's life. This according to one of the new humanists is man's aim," 'The accepted vision of a good life is to make a lot

[1] Boynton, Percy Holmes, The Challenge of Modern Criticism, p. 110

of money by fair means; to spend it generously; to be friendly; to move fast; to die with one's boots on.' This sturdy ideal has come to prevail naturally, despite the preachers and professors of sundry finer moralities; it includes virtue and it includes happiness, at least in the ancient and virile sense of these words."[1]

When we consider the development of individuals we must consider them in relation to society. Although society is nothing apart from the individuals composing it, yet we never find individuals who are apart from society. All individuals are shaped by social institutions and these social relationships are most influential in the personal development of individuals.

Some would have us believe that Jesus during His life time wished to change the society of His day to a Socialistic society. That can hardly be given much credit as there was no capitalistic class in His day as there is today. He dealt primarily with individuals although He gave ideals to society that people had not dreamed of before that time. He wished to reform the practices of the Temple but His hope was to reform this institution through its leadership. Jesus ranked greed for this world's goods as one of the chief sins. The problems of His day were not the same as the ones we have today and cannot be taken as the same.

An interesting view of religion and its relation to present day problems is given by Oliver L. Reiser. He believes religion has taken the wrong stand on certain social problems and has therefore

[1] Santayana, George, The Genteel Tradition at Bay, p. 20

hindered rather than aided morality. He maintains that religion per se is neither a help nor a hindrance to humanity. It depends on how it functions as to which category it falls within. The church is a powerful force, he says. It has wealth and a large, faithful following and can wield a mighty influence. "But the evaluation of the goodness or badness of acts in terms of social consequences must be taken out of the field of authority, tradition, and revelation, and put within the domain of intelligent consideration. It is the business of a science of ethics to formulate a program of social reform, and religion will have to learn to take its social objectives from moral science. This is simply a plea for a humanistic religion, and if this transition from fundamentalism to humanism does not take place religion very likely will become another of the fossils of cultural evolution."[1]

8. Application of Humanistic Principles to Social Issues

The position of Humanism on certain contempory social issues is given in the book, "Philosophy and Concepts of Modern Science" in great detail and is of distinct interest in a suggestion of its practical implications outside the field of religion as such. Humanism as here discussed is not the humanism of Irving Babbitt not the literary humanism of Paul Elmer More. It is the humanism of the Humanist Manifesto. "The characteristics of humanism as we are here using the term are as follows: (1) Humanism represents the belief that reason is the only method and tool for obtaining knowledge and finding

[1] Reiser, Oliver L., Philosophy and Concepts of Modern Science, pp.308-9

solutions to our problems." ..... (2) Humanism represents the belief that nature is self-sufficient and self-contained and as worthy an object of reverence as man will ever know"...... (3) Humanism represents a faith in human potentialities ...." (4) Humanism represents a faith in democracy and the instrumentalities of representative government..." Summerizing these characteristics ina more concise form, we arrive at the following definition: Humanism is the doctrine that men, through the use of intelligence directing the institutions of democratic government, can create for themselves, without aid from 'supernatural powers', a rational civilization in which each person enjoys economic security and finds cultural outlets for whatever normal human capacities and creative energies he possesses."[1]

Mr. Reiser continues to say that the acceptance of such a belief will mean that ethics will be freed from its theological chains and that such social problems as prohibition, birth control, censorship and so on will no longer be of its concern. It will insure freedom of discussion of all subjects; it will favor a government that is democratic in policy and which will change progressively through legislative procedure. It would oppose revolution or communism. Humanism stands for a greater degree of industrial democracy. The following is a list of the Social Objectives of Humanism, as given by Mr. Reiser.

[1] Reiser, Oliver L., Philosophy and Concepts of Modern Science, pp. 311, 312

I. Social Relations

1. Equality of opportunity according to capacity
2. Abolition of institutional authority in fixing beliefs
3. Modernization of courts and legal procedure
4. Minimizing of crime and political dishonesty
5. Equal rights for women
6. Social equality for all races
7. Sterilization of defectives unfit to be parents
8. Abolition of capital punishment
9. Socialized medical care

II. The Family

1. Eugenics
2. Birth Control
3. Abolition of child labor
4. Divorce by mutual consent
5. Removal of illegitmacy stigma
6. Old Age pensions

III. Education

1. Abolition of illiteracy
2. Education for the rational use of leisure
3. Elevation of standards in the radio, movies, literature, etc.
4. Mental hygiene facilities (clinics) for all
5. Minimal intelligence test for voters
6. Information tests for public officials, legislators, etc.
7. Development of respect for civil liberties

IV. Economic Relations

1. Unemployment insurance
2. Government ownership of public utilities
3. Unionization of labor and collective bargaining
4. Cooperative movement
5. Capital tax and tax on unearned wealth

V. International Relations

1. Cancellation of war debts
2. World Disarmament
3. Abolition of nationalism and economic imperialism
4. Cooperation with the League of Nations and World Court.[1]

[1] Reiser, Oliver L., *Philosophy and the Concepts of Modern Science*, p.314

Thus, we see the far-reaching realms of influence which some humanists would have this doctrine embrace. Therefore, we must consider humanism both in its broad and more restricted sense when we consider its influence on modern young people and adults.

If we consider humanism in the light of Mr. Reiser's definition which disregards the divine entirely we can expect much criticism and disagreement among the old and young. The former will contest that lower moral standards are thereby introduced, that without a Divine Ideal to which one can cling, faith and hope will die and not only this life, but the one hereafter will be futile.

Youth sometimes replies that hope and faith are not sureties; that it desires practical knowledge for present use and cares little for preparation for the shadowy realm of the hereafter about which no one has any certainty,

The social creeds of the churches outline policies that are humanistic in character, and on this score there is room for discord. Youth in the majority of cases endorses such a program, and age tends to be a bit more skeptical. For such a program stresses man's materialistic needs and age says we need more spirituality from our churches.

It is needless to say that the program of social policies outlined by Reiser contains many contentious points. Groups of any age level disagree on such discussions as social equality for all races, birth control, unemployment insurance, cancellation of war debts et cetera. When these viewpoints are coupled with religious beliefs,

one can readily see how youth undern modern humanistic influence might clash with those adults who cling to traditional, dogmatic beliefs.

Although countless examples might be selected in proof of this contention, it is unnecessary to expand further the application of humanism to the behavior of youth.

CHAPTER V

PSYCHOLOGIES

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A. BEHAVIORISM

1. Evolution of the Theory

Behaviorism is a theory of modern psychology that has received harsh criticism and hearty commendation alike. In the main it has been received very popularly. By most people it has been endorsed at least in part and by others in full, not merely for the time being, but as a practical philosophy. Let us discuss both its merits and weaknesses.

a. Development from animal psychology

The behavioristic psychology grew out of the studies and experimentations in animal behavior. C. Lloyd Morgan, who was a British psychologist, is considered the founder of this school. Although the amount of experimentation which he did was slight, the interpretations that he gave have much significance. He emphasized the trial and error method of learning for animals. Inspired by this doctrine E. L. Thorndyke, an American animal psychologist, began systematic experiments upon chicks, dogs, cats and monkeys. Soon there were many others to follow among whom we might mention - Small, Yerkes, Franz, Ulrich, Yoakum, Haggerty and Watson. This study of animals was soon carried over to a similar study of man. E. J. Swift, W. F. Book, K. S. Lashley, et cetera, carried on these experiments with humans and the results found emphasized the essential similarity between human and animal learning. Thus, the results have been correlated.

Watson, who is considered the chief exponent of this school, crystallized and wrote at length upon the behavioristic doctrine. In the explanation of animal behavior the use of the conscious was not frowned upon. It was with Watson and his interpretation of human behavior that consciousness was thrown out of consideration. This brought forth a flood of criticism from his opponents. In a later point in this discussion this criticism will be explained.

b. The conditioned response

Although at first the work of Pawlow and his students on the conditioned response played a small role in influence on behaviorism the emphasis grew, until today we consider this the keynote of the psychology. The fundamental viewpoint of the behaviorist is that man and his behavior can be studied objectively and in the same manner as the other natural sciences, such as; chemistry, physics, physiology or biology. He would have us do away with all considerations of mental processes such as consciousness, sensation, perception, imagery and will.

The behaviorist maintains that all human actions can be understood by the formula S ⟶ R. (Stimulus yields Response) Thus, the behaviorist's problem is solved when both the S. and R. are known. Sometimes, however, it takes a long time for R. to be determined completely, as in the case of complicated social relationships. The problem for the behaviorist then is to be able to determine either the missing S. or R. as the case may be. In some cases this problem is relatively simple, but when the stimuli does not at first call out any

definite response, but when a definite, specified type of response appears later, his problem becomes more difficult. This is called a process of conditioning, hence the term the conditioned response.

This belief in the conditioned response fits with the behaviorist's genetic method. He declares that the child is born with very few unlearned responses. Thus, he rejects the concept of instinct. Also any belief in heredity patterns he considers worthless. He believes that given the relatively simple list of embryological responses which most children have fairly uniformly, he can mould any infant along any specified line - into "rich man, poor man, beggar man, thief."

An explanation of the working of the conditioned response may be seen through the following example taken from the field of the emotions. The work of a sufficiently large number of psychologists has made us accept the belief that the fundamental, unconditioned stimuli which result in fear are a loud noise or loss of support - fear of falling. Approximately one thousand children were examined and with one exception all caught their breath, cried, crawled away, or expressed some manifestation of fear when a loud noise was made behind them, or when the blanket upon which they were lying was jerked. These appear to be the only two stimuli which produce fear in young children. However, the behaviorist maintains, it is very easy to make a child fear anything else in the universe. If the thing-to-be-feared is presented simultaneously with a loud noise the child will associate the two and experience fear with either separately -

provided that the experiment is presented for a few times, and the habit formed. Thus, if a loud noise is presented at the same time as a dog is shown the child becomes afraid eventually when the dog is shown without the accompanying noise. Not only can conditioning be relatively easily brought about, but unconditioning may also be effected.

c. The subjectivist's opposition

Many of the psychologists, who do not endorse behaviorism, will go this far with its defenders, but the subjectivist claims there is something in thinking, in imagination. The behaviorist claims that thinking is behavior - is motor organization just as playing tennis or golf. He goes on to say that thinking is merely silent talking. The young child begins to talk aloud whether there is anyone to hear him or not. He talks just as he works with his hands, but his father comes into the room, hears the ceaseless babble and commands him to keep silent. He reconditions this overt talking which becomes silent thinking. Evidence of this may be seen in adults, who continue to move their lips as they read or mumble to themselves.

'"The behaviorist takes the position today that whenever the individual is thinking, the whole of his bodily organization is at work (implicity) - even though the final solution shall be a spoken, written or subvocally expressed verbal formation. In other words, from the moment the thinking process if set for the individual (by the situation he is in) activity is aroused that may lead finally to adjustment. Sometimes the activity goes on (a) in terms of implicit

manual organization; (b) more frequently in terms of implicit verbal organization; (c) sometimes in terms of implicit (or even overt) visceral organization. If (a) or (c) dominates, thinking takes place without words.'"[1]

2. Three Interpretations of Behaviorism

There are three interpretations given to the term behaviorism says George T. W. Patrick in his book What is Mind. "Behaviorism itself is an indefinite term and has several meanings. Originally it was merely the name of a new method in psychology, supplementing or replacing the older method of introspection."[2]

"Behaviorism in the second sense, is the view that mind is essentially behavior. Living beings *act* in certain ways and *do* certain things. To certain classes of these activities, especially those that are selective and adaptive, we apply the term mental. This second form of behaviorism, while it recognized that what is meant by mind in common usage is just adaptive and selective behavior, nevertheless, does not make any claim that the concept of behavior necessarily covers the whole field of mind.

Finally there is a third sense in which the term behaviorism is used. It refers to what is sometimes called radical behaviorism, which teaches that mind is simply and solely behavior and nothing else."[3]

[1] Watson, John B., Encyclopedia Britannaca, p. 329

[2] Patrick, George T. W., What is the Mind, p. 90

[3] Ibid. pp. 91,92

3. General Criticisms of the Doctrine

According to extreme behaviorism, the individual is by nature inert and does not act unless some external cause compels him to do so. What he does then is absolutely determined for him, since his nervous system acts as a set of conductors for the stimuli to which he is subjected. Those who are most vitriolic in their criticism say that behaviorism cannot in reality be called psychology at all, and that the doctrine which it sets forth is detrimental to the soul, to moral and religious ideals. Not only so, but it would cause one to lose courage and morale if he thought he was the victim of stimuli and response without any regard to will.

Psychology has been defined as the science of the mind, but the behaviorist would omit the mind in his interpretation of behavior. "This is psychology from the standpoint of a behaviorist. From the standpoint of a psychologist it looks as if all trace of psychology had thus far been carefully left out; for psychology is the study of the psyche, the soul, of the conscious self, or that part of the self which has at least the capacity of becoming conscious. Dr. Watson says not. He thinks that psychology is the study of the reaction-mass. Anyway he is convinced that reaction-mass psychology is all the psychology needed to explain everything. Mr. Mind may be missing, but he never will be missed. The behaviorist asks for nothing to start with in building a human being but the squirmings everyone can see in the newborn infant."[1]

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[1] Wickham, Harvey, The Misbehaviorists, p. 35

Dr. Louis Berman, another of the critics of behaviorism says that this doctrine stifles courage, high morale and initiative - in fact all of the high values to which man may aspire. "Consider the value of yourself, of your life, of your strivings and efforts, of your sense of need of which you are so poignantly conscious, of the feeling of your unique self in the light of the conditioned reaction! How stimulating to indomitable courage, how invigorating to weakening morale, how inspiring for the discovery and invention of beauty in life! To see himself as the product of muscle twitchings and gland oozings is the most degrading spectacle of himself ever presented to Man. Far preferable are the mysteries of black magic, the sacrifices to Baal and Moloch, the fanatical rites to primeval demons. For they at least provided life with a dignity, an importance, a fascination. Incontestably one should choose rather to be surrounded by devils against whom one contends with a sense of the overwhelming significance of the personal victory than to be entangled in a net of reflexes to struggle against which is vain delusion.

In the language of the protagonist; of all the modes ever offered for the use of conscious behavior, Behaviorism has the least survival value. Call it humanism, pragmatism, instrumentalism or what have you. The fact remains. Information, ideas, theories about ourselves may, must, inevitably help or hinder us to live. The effect may be to exalt, intensify, inspire, transform consciousness and conduct. Or it may be to depress, infect, sicken, dishearten to the point of death. In that sense even the Behaviorists must recognize

the existence of higher and lower values in the universe (although he strenously denies it). And what he presents to us is among the lowest of all possible values."[1]

4. Points of Contention

The points of variance, which Behaviorism contends with other modern psychologies, are over the conceptions of mind, consciousness, memory and the emotions. Behaviorism would have none of any of them. Watson, as has been mentioned before, asserts that thinking is merely unvocalized speaking and this verbal expression "can serve as stimuli for making us change and modify our object world with our hands ...... It is only when we get up against it - get into some jam - that the environment stimulates us sufficiently to make us start learning with our hands and real thinking."[2]

a. The concept of mind

The opponents say that this conception of mind destroys its reality and that it is mind that rules the world, and without it we are nothing. "As soon as we begin to speak of the mind as behavior, do we not become 'behaviorists' and is not behaviorism a materialistic doctrine threatening the dignity and value of the soul, and destructive to moral and religious ideals? Popularly it has that reputation. Furthermore, does not this view of the mind threaten also its reality? Do we not lose the mind and have nothing left but the body? Certainly it would be serious if the new psychology should

1 Berman, Louis, The Religion called Behaviorism, pp. 135-6

2 Watson, John B., The Ways of Behaviorism, pp. 90-91

threaten either the dignity or worth of the mind and calamitous if it should endanger our ethical or aesthetical ideals. If it threatens the reality of the mind, it would be doomed forthwith, for this reality is self-evident. It is mind that rules the world and makes things go."[1]

b. The concept of consciousness

Consciousness must of necessity be viewed subjectively and the behaviorist bases all his beliefs on objectivity. Thus, for him, consciousness is also a completely verbalized affair. Consciousness is defined as the knowledge of that which passes in one's mind; then, the unconscious is that which passes through the mind without effort. Watson's explanation in his discussion of the unconscious, falls under three headings; namely, "(1) the unverbalized world of the man who has trained to be a silent man, The child brought up in isolation, or around taciturn parents or in groups where verbalization is frowned upon, never even as an adult learns to verbalize his world or his acts ......, (2) the unverbalized world of each of us made up of the activity of the unstriped muscular and glandular parts of our body (intestines, lungs, blood vessels, the viscera generally) and of the stimuli which call forth the activity in these parts..... This whole world we may call the unverbalized world of the emotions.... (3) the world of infancy which is totally unverbalized for the first year and practically unverbalized until the end of the second year. This is the period where many thousands of reactions are built in, both manual and emotional ..... If all of this sounds reasonable - and it does to

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[1] Patrick, George T. W., What is the Mind, p.89

many - can't we say that the unverbalized of the behaviorist is a natural science substitute for the unconscious of the psychoanalyst? If so, the mystery of the unconscious would straightway disappear."[1] He then goes on to show how this unverbalized may be built up in the infant.

That the consciousness of individuals is a difficult affair to determine and explain, most modern psychologists will agree, but through the examination of himself the subjectivist proves to himself that it is real. He says, "Your consciousness and mine are of course two different phenomena, severed by the gulf which yawns between meum and tuum. I do not know that you are aware in the same way that I know that I myself am aware. I merely assume that you are. You look much like me. You behave much as I do. Therefore, as an act of courtesy, I grant that you are probably sentient and know what you are about - for the simple reason that I feel sure that I am sentient and know what I am about."[2]

c. The concept of memory

Another point of difference is the consideration of memory. The behaviorist's interpretation is that there is no such thing as memory as a specific faculty or process. There is only learning, and loss of skill which results from lack of practice. The example is cited of the small child who is taught to ride a kiddie car. At the end of a month after he has mastered the skill of handling this kiddie car it is taken away from him for six weeks. Then he is

[1] Watson, John B., The Ways of Behaviorism, pp. 99 - 101

[2] Wickham, Harvey, The Misbehaviorists, pp. 46-47

questioned as to whether he knows how to ride the kiddie car. He queries, "Kiddie car"? This isn't much help in answering our problem so he is presented with the kiddie car and commanded to "Go". He rides off and the advocates of memory say, "There - he did remember," The behaviorist says, "Yes, he had learned to manipulate the car, but if you will watch the record of his manipulation you will find that he rode much slower than he did when the car was first given to him. Therefore, in reality, with disuse he lost both speed and accuracy.

d. The concept of instinct

In the matter of instinct the behaviorist would do away with it entirely. Kohler, one of the Gestalt school reports observations which he says prove the existence of instinct. "Again and again, he reports, he has seen an ape, about to consume a green leaf partly deposited in the mouth, suddenly remove the leaf from the mouth as if compelled by some irresistible force, place it on the ground, collect other leaves, and build a nest with them. There is no better example extant of the power of the nest building instinct.

And also no better example is available of the patterned character of so-called conditioned behavior. For all the logic of behaviorist explanations cannot predict the type of behavior thus effected. All the logic of behaviorists explanations is in fact completely contradicted. For the eating habit is established long before, and it is continued for years before the appearance of nest building activity. Yet the configurative force of nest building completely changes the reaction to the leaf. If an old habit can be

so thoroughly modified by a newly learned society, then good-by to all the genuine possibilities of control in the vaunted predictive power of the behaviorist laws of behavior."[1]

The behaviorist would say that these so-called instincts or inherited traits that are apparent in man are seen only after the first two years and are thus not inherited at all but merely shaped by his environment. The eugenist and biologist who confute this say that these traits appear later, but have been present in a dormant state. The behaviorist replies that if the child has not been studied during the first few years of his life the scientist has nothing upon which to base his proofs, while he has visual proof. The crux of the whole matter, says Watson, is conditioning - nurture not nature.

"Take any new-born American youngster and transport him into the interior of China and give him over to the exclusive care of a Chinese family and he will develop flawless Chinese, wear a queue, worship his ancestors, eat with a chopstick, sit on a mat. He will learn the Chinese scale of music (very different from our own, since they have a smaller number of notes than we have), develop rhythms and accents in music very different from those we have in the West. What has become of his Western trait inheritance from his jazz-proficient piano-playing mother and from his cubit modernist-in-art-father? Gone like the snows of yesteryear. His behavior, his capabilities, what he will do, will be determined by his family life- by the patterns he finds there, by the accident of that environment, and by the special emotional fixation of the one or the other of his (adopted) parents."[2]

[1] Berman, Louis, The Religion called Bahaviorism, p.73

[2] Watson, John B., The Ways of Behaviorism, p.32

5. The Opposition of the Psychoanalyst

Another modern school of psychology that opposes Behaviorism is the psychoanalytical school founded by Dr. Freud. As it will be discussed in more detail later, we will limit the discussion of this school to a comment on its chief point of contention with Behaviorism. We find this difference in the consideration of the conscious. Freud says that the conscious does affect behavior to a great extent, but that the unconscious plays an even more significant role in many instances. Dr. Berman says, " And yet there has grown during the last thirty years all over the world a body of evidence that the 'conscious' in conscious behavior and also in non-conscious behavior may exert a powerful and even decisive influence upon conduct in health and disease. That body of evidence is psychoanalysis(also known as psychanalysis) fathered by Sigmund Freud of Vienna. It has been shown beyond a particle of doubt that the return to consciousness of a forgotten motive, episode or emotion may determine the disappearance of a whole system of habits which have been most annoying or even dangerous for the personality. If consciousness is a mere, ineffectual noise, why should the return of the 'noise' prove so significant for the behavior of the organism as a whole? In these cases, the 'rattle' is seen to be an integral, indissociable, essential part of the complete process. There is no getting away from that."I

I. Berman, Louis, The Religion Called Behaviorism, p. 5I

6. The Opposition of the Gestaltist

The German movement which is summarized in the word "Gestalt" also opposes Behaviorism. "Gestalt" means pattern or form and the followers of this school say that animals and people react not only to stimuli, but to the relation between stimuli,or the stimuli pattern. They also say that no true conclusions can be derived from taking a human being or an animal and putting it in a labortory and testing it there. The atmosphere is not natural and to deduce normal conclusions from an abnormal situation is not sensible. This is directly opposed to Behaviorism which uses just such methods as described above. The Gestaltist also maintains that in normal situations one is never confronted with a single stimulus, but with a group of interrelated stimuli. " For with the Gestaltist arrives another insistence. The total dynamic situation in the environment has an individuality all its own. To dislocate any of the parts is to violate that individuality, equivalent in effect to murdering and dismembering it, or to cremation quite as violent. As these metaphors imply, it does at any rate put the logical laboratorian and the logical behaviorist in the position of talking about a single thing when he means many things, of discussing a stimulus when he means the inseparable constituent of a configuration. In short it puts him in the position of an exponent of the most confused and inaccurate kind of thinking."I

I. Berman, Louis, The Religion Called Behaviorism, p. 56

With the concept of meaning these two schools again conflict. Meaning is the all important criteria for behavior with the Gestalt school, action or behavior itself is the keynote to Behaviorism. " Where the behaviorist asks: What is this animal or human being doing? and declares that an all sufficient question to ask, in fact the only question to ask, the Gestaltist insists that one should also and always ask: What does this animal or human being mean to do? No real and comprehensive understanding of behavior,except as a series of muscle twitchings,is ever possible unless one looks behind or beyond the behavior to its meaning for the animal or human being. Meaning is the watchword of the Gestaltist, as behavior is the warcry of the behaviorist. Whenever the latter justifies himself and his ways with the principle that he is concerned with that practical matter- behavior, the former always retorts that the most fundamental problem, to which all others are secondary and subsidiary, is that of meaning- significance- implications. Meaningism might be the synonym of Gestaltism."I

7. The concept of emotion versus thought

Moreover, says Watson, man is not only primarily an acting animal, but his actions are determined by his steel-riveted emotional system rather than by thinking. This emotional system can best be understood by the knowledge of the glandular action. The functions of the ductless glands, or the endocrine system, has attracted more and more attention of late. Both psychologists and physiologists have striven to understand this system and the results have been

I. Berman, Louis, The Religion Called Behaviorism,pp 95-96

valuable , yet there is still much room for experimentation. As proof that individuals do act under emotional influence, we hear them say. " ' I took pity on him. I had to give him something.' ' The child was crying as if his heart would break; I didn't have the heart to punish him.' ' He was so bold in his love-making, I was afraid he would become violent if I repulsed him.' ' I couldn't stand it,I had to give in on the quarrel with my parents. I can't bear a fuss', and thousands of other expressions are but the verbal front with which we cover up the fact that our guts control our actions. Creatures of reason- not at all! "I

8. The Aims of Behaviorism

This discussion must needs, because of its brevity, be inadequate. To understand the premises of behaviorism with all their implications it is essential to read books rather than articles, but at least some of the hight lights have been presented. It is now our purpose to discuss some of the aims that behaviorism has and the uses to which this philosophy may be put. Its proponents claim for it merits of almost miraculous value and would have it accepted as a doctrine of untold hope rather than the pessimistic doctrine that its opponents paint it.

All the bugaboos of heredity disappear. People are born equal, except for physiological constitution, and their possibilities are the same, if they are priviledged to grow up in equally favorable environments. This, however, is impossible for the environmental

I. Watson, John B. The Ways of Behaviorism, p. 49

forces around no two people are the same. However, the possibilities that the behaviorist claims for himself are manifold. "'The behaviorist,' Dr. Watson assures us, ' can take (the) squirmings of the new-born - his unorganized finger movements, the movements of his arms, legs, feet, and toes, the squirmings of his trunk , and weave them into highly complicated acts of sport, of skill - such as driving a nail with a hammer, carving with a knife, shooting with bow and arrow, or tennis-playing, climbing, crawling, running and walking. (He) can take the squirmings of the throat muscles, and weave them into those highly organized acts we call talking and singing - and, yes, even thinking. (He) can take the infantile squirmings of the gut - the unstriped muscular tissue of the alimentary tracts, diaphragm, heart, respiration, etc., and actually organize them into those complicated emotional responses we call fears, loves and rages...... Give (him) just one hundred ' squirmings' and let (him) tie them together by (his) methods, and (he will) have more than enough."I

If this be possible, then the problem of making a better race from a behavioristic viewpoint should be relatively simple, and the problem of the criminal and delinquent may be done away with. Or, at least, that is the hope held forth by the behaviorist. Men are not born, says Watson, men are built and they can be built into constructive citizens as well as into destructive agents. "Give me the baby', Dr. Watson begs, ' and I'll make it climb and use its hands in constructing buildings of stone or wood..... I'll make it a thief,

I.Wickham, Harvey, The Misbehaviorists, p. 43

a gunman, or a dope fiend. The possibility of shaping in any direction is almost endless. Even gross differences in anatomical structure limit us far less than you may think..... Make him a deaf-mute and I will build you a Helen Keller.... Men are built not born.'"I

"Having solved these problems, we hope to reach such proficiency in our science that we can build any man, starting at birth into any kind of social or a-social being upon order. On the other hand, we hope some day to attain such proficiency that we can take the worst adult social failure (provided he is biologically sound), pull him apart, psychologically speaking, and give him a new set of works."2 It is along lines of these kinds that modern criminologists are working. It is their aim to re-socialize their subjects through re-education and a change of environment. Whether they would go all the way with the extreme behaviorist might be a matter of dispute, but most would agree that the importance of environment that the behaviorist stresses is of great import.

9. Application to youth's behavior problems

For those who would understand youth and who desire to find causes for behavior, which to them appear strange, an understanding of the fundamentals of behaviorism is helpful. If we view behavior as conditioned by environment, we can see reasons for the existence of boy's gangs in slum areas, we can understand lack of respect for law and order and high moral values if the young man lives in an environment where lawlessness is cleverness and houses of

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I. Wickham, Harvey, The Misbehaviorists, p. 54
2. Watson, John B., The Ways of Behaviorism, p. 20

ill-fame abound.

When parents are inconsistent in their demands, requiring strict discipline one day and lax discipline the next, it is no wonder that their children develop into unstable emotional beings.

Since it is agreed without dispute that our physical environment has changed remarkably, and mental and social values have undergone changes, the resulting environment must give different stimuli to youth which produce different responses. The earlier discussion of Urbanism affirms it. Thus, we see how the impact of new environmental conditions might afford maladjustment between the generations on any level, mental, social, economic, or religious. Studies of cases made by social workers, which explain conflicts caused by inadequate environment, may be found in large numbers. Since such examples are doubtless familiar, the writer will not include any of them here, but many such cases add great weight to that phase of behaviorism which stresses the importance of environment.

Just as there are many types of personalities, and as many types of maladjustments, the writer contends that there are many interpretations, all of which should be considered. We cannot assume that because environment plays a large role in discovering causes for conflict that it is the only cause, or always the dynamic factor in every maladjustment. Other views of psychology and other means of discovering causes for and interpretations of behavior must be considered.

B. PSYCHOANALYSIS

I. Origin and History

Psychoanalysis grew out of the field of medicine rather than having its origin in psychology itself. It might be considered a school of psychiatry, but its psychological theory has attracted the interests of all modern psychologists and for that reason rightly belongs to the field of psychology. The psychoanalyst is interested in behavior, but differs greatly from the behaviorist as has been shown in the earlier discussion. The main emphasis of this school is placed on the interpretation of behavior through knowledge of the unconscious.

In history psychoanalysis was linked with hypnotism and the treatment of nervous patients. It was found that while hypnotized the hysterical person could recall events that he had no memory of when awake. If these recalled events were responsible for the hysterical condition, as was sometimes the case, the doctor was able to convince the patient (while hypnotized) that these events were passed and could not continue to trouble him. Then, in reality, when the patient awakened, the fears were dispelled. Janet was one of the early advocates of this belief and was convinced that the correct treatment of patients suffering from neuroses, phobias, and obsessions was through re-education. He said that these conditions were due to a state of lowered mental tension which kept the patient from exercising will and from being able to overcome the difficulties of life. Thus, these fears developed from feelings of inadequacy. Janet's work received much attention until Freud's more spectacular views claimed center stage.

Freud, as a young doctor, was primarily interested in

the nervous system. He went to France to study with Charcot, who was practicing the use of hypnosis for the treatment of hysteria. Freud was struck by a remark made by Charcot that in all cases of neurosis there was always some trouble in the individual's sex life. Frequently the trouble was deep seated and had to be sought diligently. Freud , agreeing with this view, wondered why Charcot did not make use of this knowledge in his treatment. He resolved to work out a theory which would have this as its foundation.

2. The Free Association Method

As some patients were not easily hypnotized and the cause for their trouble could not be readily assertained through this medium, the practice was begun of asking the patient to " talk out" his difficulties in the waking state. This practice of " talking out " everything that passes through the mind is one of the cornerstones of psychoanalysis.

It is thought that people repress emotional troubles about which they have some feeling of guilt and thus the trouble becomes unconscious. To aid the patient in " talking out" his difficulty, Freud required the person to lie down, relax, and begin talking - telling what he considered his difficulty to be, its cause and not only those things connected with the problem but everything else that passed through his mind no matter how trivial or inconsequential the thought appeared to be. This was known as the free association method. Relaxation plus free association was the method Freud substituted for hypnosis.

3. Freud's view of the unconscious

Since the free association method,combined with Freud's views on the unconscious and his idea of repression are conceived of as the main fortes of his theory, it will be well to consider the unconscious first and see wherein it differs from the views of other psychologists. Within the conscious realm Freud makes three divisions; the conscious, the unconscious, and the preconscious. The second is by far the most important and makes up the largest part of our psychic life. The unconscious is dynamic and it is composed of impressions left by childhood experiences which are very important. Freud stresses in no small degree the importance of childhood training and experience.

" The psychic life of human beings consists of two main parts, the conscious and the unconscious. The conscious is small and relatively insignificant. What a person knows about his own motives and conduct gives but a fragmentary and superficial aspect of his total personality. Beneath the conscious self is the vast and powerful unconscious, the source of the great concealed forces that constitute the real driving power behind human actions. Between the conscious and the unconscious is the preconscious, which merges gradually into both, but which resembles the conscious rather than the unconscious in content and character and is accessible to consciousness without emotional resistance. The preconscious does not consist of material that has been actively discarded and repressed; consequently its contents can be summoned by the ordinary processes of association. The censor is usually located in the preconscious."I

I.Heidbreder, Edna, Seven Psychologies, p. 387

These three divisions of the consciousness are also frequently discussed as the Id, the Ego, and the Super-Ego. The Id corresponds to the vast realm of the unconscious; the Ego is that part of consciousness that is in touch with the outside world; the Super-Ego is the preconscious and is what we commonly term conscience. It is for this reason that the above quotation says that it is in this realm that the censor is located.

Freud conceives of this all important unconscious as seething with desires, which are for the most part of a sexual nature. They are found in the unconscious because they have been driven there by repression. The cause for repression is to be found in the conventions of society. " Between the conscious and the unconscious there is incessant warfare. A human being learns literally from infancy, that anything associated with the sexual life is shameful. From the first, society imposes powerful taboos, and the conscious self responds by shutting all manifestations of sex from sight, by forcing them down into the unconscious as disgraceful. But beneath the level of consciousness, the desires live on, and though frustrated, they strive with all their might and with all their cunning to circumvent the prohibitions of the ego. The psychic life is thus organized about two centers; the ego or conscious self, which develops 'conscience' as an expression of social approval; and the unconscious or libido, which harbors the powerful sexual desires, some of which the ego does not even suspect to exist, and some of which it banishes but cannot destroy."I

I.Heidbreder, Edna, Seven Psychologies, p. 388

It is well to explain that Freud uses the word " sex" in a very broad sense. He includes in it the whole love life - the love for family and friends as well as the love between the sexes. Not only does it include the above but also practically the entire pleasure life of the individual. " The list of activities that he and his followers have seen as having a sexual significance is almost inexhaustible; but its range and variety may be indicated by the fact that it includes such simple practices as walking, smoking, bathing, and such complex activities as artistic creation, religious ceremonial, social and political institutions, and even the development of civilization itself."1

4. The importance of childhood

The ego and libido struggle ceaselessly. The young child is said to receive his first pleasure in infancy from nursing. This develops into the child's love for the mother. But the love is checked in many ways. The father has a claim on the mother too, and thus he becomes in one respect the child's rival. This may develop into what is known as the Oedipus complex; the child's love for his mother and hate for his father. The child may also love the father which accounts for the concept of ambivalence. This means love and hate of the same person. The mother is frequently subject to this ambivalence too because she feeds the child and receives its love, but she also trains him imposing restrictions that he dislikes.

a. Sexual development

A complete understanding of Freud's view of childhood and its conflicts is necessary for his explanation of adult conflicts.

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1 Heidbreder, Edna, Seven Psychologies, p. 389

which are dependent in large measure on the experiences of childhood. The sex life of the child is different from that of the adult. " At first it is auto-erotic; the satisfactions are centered in the child's own body; and are derived from the stimulation, at first accidental, of the erogenous zones. Between infancy and puberty, there is a latency period, during which the child spends much of his time with companions of his own age and sex. At adolescence, the sex interest again becomes prominent and is definitely directed toward persons of the opposite sex."I

b. Fixation and retrogression

Another term much used in psychoanalysis is fixation. By this is meant the tendency of some individuals to find so complete satisfaction at one stage of their sexual development that transition to the next stage is not attempted. Thus a boy may find such satisfaction in his relation with his mother that he may become"fixed" there and not pass on to the natural stage of love for a girl of his own age. A girl may become so absorbed in a girl friend that she does not pass on to the stage of transferring her love to men. Since every transition requires some effort timid, oversensitive individuals may remain fixed in one of the early stages of their libidinal development. Then there is the possibility of retrogression as well as fixation. A child, who cannot get along well with friends of his own age, may retire into himself, or one disappointed in love may abandon the opposite sex forever and choose his own sex entirely for friendships.

I. Heidbreder, Edna, Seven Psychologies, p. 390

"No one, not even the most fortunate, can escape the conflict between desire repression. Everyone born into human society is doomed to have some of his implses thwarted; and consequently the conduct even of normal persons gives evidence of clashes and tensions. The psychology of everyday life shows this to be true, and Freud is never at a loss to find evidences of his theories in the commonplace incidents we dismiss as insignificant or attribute to chance."I

5. The Importance of Dreams

Another development in the psychoanalytic method was the use of dreams as an index to the patients suppressed desires and emotional conflicts. The dream world, Freud believes, brings to light unconscious complexes. This technique, which was adopted for neurotic cases, became popular in interpretation of the behavior of normal people as well. Dream psychology stresses the importance of repressed desires that are brought to light directly by the dream or through interpretation. The psychoanalyst says that sex desires are responsible for behavioristic idiocyncrasies that at first sight one would not connect with sex at all. This matter of dream psychology might be dealt with at length, but for this paper suffice it to say that it is merely one technique in the psychoanalytic method. The writer considers it of more importance to abnormals than to normals.

6. Criticism and modification

The dominant sex emphasis in Freud's psychology was received enthusiastically by a few, but was rejected as vehemently

I. Heidbreder, Edna, Seven Psychologies, pp.391-392

by the majority. Today the views held by this school have been modified and the important elements have been separated from the more radical, and it is generally conceded that the Freudian psychology has made a contribution to modern science. Those who read the early interpretations of dreams may withdraw in horror from going further into a theory that seems so inconsistent with what to them is reality, but its use has proved helpful in neurotic cases.

Freud gathered around him a number of the young psychologists of his day but, after a time, several who did not feel that they could endorse in full his emphasis on sex broke away and founded schools with slightly different emphases. Jung and Adler were two of his disciples who isolated themselves and the former gave to his School the name of Analytic Psychology, the latter Individual Psychology. These two schools will be discussed more in detail under separate heads.

Freud repeats many times that his theory does not cover the whole of mental life and that his theory of dreams and lapses pertain particularly to neuroses, but in an age when such disorders are so prevalent and when youth is so frequently claimed as the victim, it is important to understand at least the fundamentals of this psychology.

7. Suppressed Desires

The assumption is made that all things forbidden by custom and law are desired. The behaviorist would say that fears have been conditioned, but Freud assumes that they are desires that have been suppressed. "A similar guiding principle is that what is feared is probably desired, the fear being a mask for the desire. Avoidance of

pain and direct injury is rational enough, but the fears that we find in civilized life are often queer, when you think of them. Especially is this true of the phobias of neurotic persons. Instead of saying that these are conditioned fears, as the behaviorist would, Freud suspects them of masking unacceptable desires. In the same way, extreme solicitude for some person's welfare may mask an unconscious desire to do him injury."[1]

8. Motivation

In the matter of motivation of conduct Freud says that it is all wish-fulfilling in nature. Even those acts which apparently do not bring satisfaction may be in turn an escape mechanism from some more unpleasant action. So in the realm of dreams the individual dreams of what he wished he had in waking life. This wish is apparent in children's dreams and often completely disguised in adult dreams. Motivation is then one of the important concept of his psychology. Also the cause for dreams, or the wishes, are to be found in the past rather than the present, and therefore the neurosis has its origin in the past.

9. Thought and Reason

"At the hands of Freud the intellect receives scant respect. The notion of 'reason enthroned' disappears into myth, and the rational man collapses in the midst of Freudian desires. Thought and reason are anything but dominant forces in man's nature; they exist only to serve the great primal urges and desires that are the real

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[1] Woodworth, Robert S., Contemporary Schools of Psychology, pp.142-3

masters of human conduct. The intellect is their servant, and a corruptible servant, not above twisting and concealing and manipulating the truth in the interests of its powerful masters. Always reason is motivated by affective needs; it exists to do their bidding; directly or indirectly it works to procure their satisfactions. True, in order to serve effectively, the intellect must learn to deal with the world as it is, to cope with actual facts, and therefore to take on the critical, logical, realistic ways we recognize as genuine thought. But these are secondary modes of reaction forced upon primitive and a-logical thought by the fact that the instinctive cravings, if they are to obtain real satisfaction, must operate in a real world. Even the most logical and realistic thought is determined by personal and primitive desire."[1]

10. Autistic Thinking

In this connection we read of "autistic thinking" which is uncritically wishful and which is exemplified by day dreams. Rationalization is another form that wishful thinking takes. This is the practice of substituting _good_ reasons for a action rather than the _real_ reasons. An example of rationalization might be cited as the small boy's excuse that he didn't make good marks in school because the teacher didn't like him, when the real reason was lack of study. This is a device very common to youth and it is held over by many immature adults.

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[1] Heidbreder, Edna, _Seven Psychologies_, p. 393

11. Forgetting

"Professor Freud has collected a number of instances of forgetting unpleasant things in his Psychopathology of Every-day Life. The losing of unpaid bills, the forgetting of dates and times and even of the existence of appointments to which one is not looking forward with pleasure, and of the names or situations of places with unpleasant associations are common cases, some of which must be within the experience of everyone. A similar forgetting takes place in regard to things in which one has a complete lack of interest. These last are simply dropped out of memory because they have not originally made a sufficiently vivid impression on the mind. No interest is involved in them, scarcely any attention has been given, and they fall into oblivion. This is passive forgetting. But when a thing is unpleasant interest tends actually to avoid it, and this is active forgetting. The process is generally unconscious or only half conscious. Take the case of a man who forgets the date of his wedding day or of his wife's birthday. Unless he has quite an abnormally bad memory for dates, due to a constitutional dislike of celebrating any domestic anniversay due to some more remote cause, it may be safely concluded that his relations with his wife are not wholly satisfactory. He may be merely indifferent to her, or he may, consciously or unconsciously, generally the latter, wish to avoid being reminded of the anniversary of the event. Certainly he does not feel any lively satisfaction in contemplating it."[1]

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[1] Tansley, A. G., The New Psychology and Its Relation to Life, p. 122

12. Appreciation and Application

The fact that Freudian concepts have not been tested critically and proven scientifically has laid the method liable to much criticism but Dr. Heidbreder says, "What it lacks in correctness, it gains in vitality, in the comprehensiveness of its view, and in the closeness of its problems to the concerns of everyday life. For, it cannot be repeated too often, psychoanalytic psychology does not dispense with observation; it makes use of observation that is intuitive rather than critical."[1]

As the next portion of this paper will deal with those psychologies which started with psychoanalysis and veered in other directions, it will not be necessary to give here the chief points of criticism that this school has had to face. It will suffice for us to consider the application that Dr. Woodworth of Columbia University says psychoanalysis may be put in the practical field.

"Whether we have been doing justice to Freud's psychology by thus concentrating our attention on the higher reaches of his theory, fascinating as it is, remains a question. Quite possibly, the more significant Freud is the Freud in close touch with the actualities, the Freud who by his frank persistance in the study of the sex life has done so much to open the door to a rational consideration of personal problems, the Freud whose methods of analysis have been adopted in more or less modified form by child guidance clinics and other agencies seeking to promote good adjustment to life and to forestall

[1] Heidbreder, Edna, Seven Psychologies, p. 411

neuroses. Freud's 'mental mechanisms' or 'defense mechanisms' - better called 'dynamisms', as there is nothing mechanistic about them- are useful concepts in the psychology of personality. The masking of desire by fear is such a 'dynamism'. Another is the rationalization of the unacceptable desire. The best known is perhaps 'sublimation', the finding of a socially acceptable outlet for a desire which cannot be allowed direct expression. Exactly how, when, and to what extent sublimation can be achieved remains a question; but, as in many other instances, Freud's conception serves at least to point to certain facts, usually overlooked, and to stimulate further observation. Like behaviorism, and even more than behaviorism, psychoanalysis has sought to extend its influence into the field of social problems, and has taken on the character of a social movement and almost of a religion."[1]

In the search for application of the Psychoanalytic movement to youth's problems we think particularly of those which are of an emotional nature. The youth whose emotional development has been retarded may be understood through an examination of his sexual development during childhood. Fixations or retrogressions may be discovered which have terminated in maladjustments. Immature development may be cited in cases of the father or mother complex resulting from an over dose of idealization. Suppressed desires may motivate the boy or girl to act in ways that are unprecedented and cause bewilderment on the part of the parents. Rationalization and sublimation frequently serves as refuges for unhappy youth, and if those who

[1] Woodworth, Robert S., Contemporary Schools of Psychology, p. 160

desire to understand and aid them recognize these immature devices they can cope with the situation much more intelligently. Again, we repeat if the mind and the motives that accuate youth are understood the integration of interests and cooperation need not be an impossible task.

C. INDIVIDUAL PSYCHOLOGY

1. Founded by Alfred Adler

Alfred Adler of Vienna, who was a disciple of Freud's in his earlier years, broke away from the Freudian school by 1912 to start a school of his own. He called this new school Individual Psychology. Adler had worked with Freud on his earlier concept of the ego and agreed with him and his method, until he found that he could not accept the dominant sex emphasis that Freud put on all his cases. The foundation of Adler's psychology lies in the concept of inferiority and superiority.

2. Its Foundation Stone - the Inferiority Complex

Adler maintains that every individual has an urge for power and superiority. Thus, in the case of the neurotic the feeling of inadequacy, of inferiority is dominant. The Adlerian psychology is not particularly optomistic for Adler pictures all man as victims of some feelings of inferiority. This feeling may or may not have a physical basis although few of us are blessed with perfect bodies, or even ones that appear satisfactory to us in all respects. Even the slightest imperfection may have a powerful effect upon the personality of the individual. If such a feeling of inferiority is present, the

person tries to overcome it and become superior in some other realm, or at least convinces himself or impress others that he is superior. Sometimes by dint of forceful effort, he may succeed. In the majority of cases, however, Adler would imply that this feeling hangs on through life to haunt its victims.

"As a child grows up it meets still other perpetrators of inferiority feelings, so instead of becoming more sure of itself, it becomes less so. In the first place, the chances are that its body will not be quite perfect. Few of us are completely deaf, blind, halt, or lame, but many have tendencies toward one or another of these conditions. And our physical blemishes, however slight, always mark us mentally for life. Yet true organic deficiencies are the least of the misfortunes which Adler finds mankind to be heir to. Actual inferiorities, he believes, are no more influential upon the building of our characters than those which are merely imagined but rigidly believed in."[1] And how often some purely imaginary fault may plague us! Examples of men who were successful despite handicaps are found in Demosthenes, who overcame stuttering and is remembered as the most famous Greek orator, and Theodore Roosevelt, who overcame a frail physique and became a "rough rider" and virile game hunter.

3. Effects on Mind and Character of Psychical Compensation

"Adler has described and analysed the profound effects on mind and character of attempts at psychical compensation - and over-compensation- for inferior bodily structure. One of the best known

[1] Adams, Grace, Psychology: Science or Superstition, p. 147

examples of psychical compensation is that of the extraordinary increase in the efficiency of the senses of hearing, touch and direction in the blind, brought about not by modification of the sense organs themselves, but by education of the mental structures used in appreciating and interpreting the sensations received from these organs. In this case, the sense of sight being wholly absent, the compensation takes place in connexion with other organs, but extra development commonly occurs in relation to the defective organ itself...... The notable success in developing mental organization corresponding with the defective organs Adler attributes to the difficulty of normal adaptation to environment leading to the inferior faculty being constantly in the focus of its bearer's interest and thus becoming the subject of perpetual conscious or unconscious attention."[1] Thus, he would say that feeling inferior the person strives so diligently to become superior in another way that we think that the organs themselves are strengthened.

4. Contrasting Views of Freud and Adler

Herein lies the chief difference between the doctrines set forth by Freud and Adler. The former would have us believe that all action was prompted by sexual desires, the latter would have us see the desire for superiority in order to compensate for inferiority the driving force in the individual's life. "In short, then, Adler regards the self-assertive impulse instead of the sex impulse as the dominant positive force in life, and as the impulse most subject to to frustration from the environment and from the individual's own

[1] Tansley, A. G., The New Psychology and Its Relation to Life, p. 211

sensitiveness. It is thus the course of achievement on the one hand, and of misconduct and maladjustment on the other."[1]

5. Importance of Childhood and the Style of Life

Both Adler and Freud make use of the early life of the child for an understanding of his later behavior. Again their emphasis is not the same since Freud finds the first frustration of sexual desires in childhood and Adler finds there the origin of the adult inferiority. Adler says that a child in his early years adopts a style of life. This style remains fixed and he strives through it to meet his life problems. The three great problems according to him are: the problems of social and community life, the problem of occupation, and of love. The style of life which the child adopts is influenced greatly by his environment and the family constellation. It is easy to think of other examples than those given by Woodworth, but they serve adequately for explanation.

"So, the children of very successful men are handicapped by hopelessness of attaining anything as great as their fathers, and are likely to adopt a style of life which calls for no serious efforts, a child of very poor parents, but of attractive appearance, may adopt a begging attitude which persists later in all sorts of situations. The spoiled child adopts as his goal to be the center of attention. The hated child has the goal of escaping to a safe distance. The eldest child adopts the attitude of keeping what he has, a conservative attitude. The second child from the start is behind in the race, and develops the attitude of seeking to surpass. This may be the attitude

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[1] Woodworth, Robert S., Contemporary Schools of Psychology, p. 163

also of the youngest child, though he is rather likely to develop the attitude of the spoiled child. The only child, never having met competition, assumes that others will serve and he rule."[1]

It is easy to see the importance that Adler puts upon the family situation. He does not mean that the above style of life will develop for each child in the position in the family that he fills, but that the tendency will be in that direction. The first problem the child meets is the social adjustment in the family. This largely determines his style of life which becomes fixed and is the attitude which he brings to meet the problems of work and later those of love and marriage. If his social adjustment has been good, he is likely to solve the other life problems satisfactorily. If on the other hand this first adjustment has been poorly made, if for example he has the only child's style of dominance, he is practically sure to head toward disaster and unhappiness in vocation and marriage.

Lest this position in the family constellation appear fatalistic, we quote, "Each family is a case in itself .... There is no position in the family constellation which is favorable under all circumstances, no position .. which must inexorably bring unfavorable development in its wake."[2]

6. Desire for Superiority and Flight

Another writer in discussing the origin of inferiority says that it comes through the lack of ability to reach certain goals that

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[1] Woodworth, Robert S., Contemporary Schools of Psychology, p. 164

[2] Ibid. p. 199

the individual has set for himself. Goal Psychology is suggested by Lee Wilson Dodd as a better nomenclature for Adler's Individual Psychology than the one it bears. "Superiority, then (Dr. Adler assures us), is the Goal, the individual's Goal. But, alas, this does not mean that the individual feels himself equal to attaining it, or anything like it. He begins as a child dominated by his parents or other arbitrary grown-ups, and perhaps bossed around and sat upon by older brothers and sisters. Moreover, few of us are born without some inherent organic weakness, serious or slight, as the case may be. We do not come into life as perfect specimens, and most of us are not handled, brought up, and educated with any very high degree of sympathetic intelligence. As a consequence, we begin as children, while even then longing to dominate, lusting for power - we begin as children to feel helpless, timorous, unequal to the demands of an overwhelming environment which we would so gladly stamp beneath our feet. We aspire - and already we are discouraged. All that we long for lies impossibly beyond us. The world is our enemy and is stronger than we. It will keep us down. We would conquer - yet fear we are beaten before we begin. A permanent feeling of inferiority is settling in a thick cloud upon us. If as we grow older it continues to enfold us, it will drive us mad. We must escape - escape! From What-?

From Reality!

It is Reality that is suffocating us, because it is stronger than we. Away with it! Or, in the calm words of Dr. Adler, 'Whoever takes this goal of godlikeness seriously or literally, will soon be compelled to

flee from real life and compromise, by seeking a life within; if fortunate in art, but more generally in pietism, neurosis or crime.'"[1] The fruits of the inferiority complex then may be either genius or neurosis. The escape into the dream world may result in something that the world deems exceedingly praiseworthy or very bad. Dr. Adler in his above words is not encouraging in the direction which he says the complex usually takes.

7. The Concept of Dreams and Rationalization

In the matter of dream psychology Adler would say that dreams relate to the future rather than the past. Dreams may be used to foretell how a person will act in an approaching situation. In considering day dreams he would assume that they are manifestations of the effort to escape from reality because of a sense of inferiority, rather than in imaginary sex gratification which would be the Freudian interpretation. Thus the inferior person rationalizes, says Adler. "As the work of Individual Psychologists has abundantly proved, an individual goal of superiority is the determining goal in every neurosis, but the goal itself always originates in .... the actual experience of inferiority ..... 'If I were not so anxious, if I were not so ill, I should be able to do as well as the others. If my life were not full of terrible difficulties, I should be the first'. By this attitude a person is able still to feel superior ..... His chief occupation in life is to look for difficulties .... He does this more to impress himself than others, but naturally other people take his burdens into account and ..... he wins his way to a privileged life, judged by a more lenient

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[1] Dodd, Lee Wilson, The Golden Complex, pp. 37-39

standard than others. At the same time, he pays the costs of it with his neurosis."[1]

8. Application in Cases

Tansley gives a very interesting interpretation of the inferiority complex in the case of the husband who dominates and who is dominated. Adler said, as we remember, that this style of life was carried over into the field of work and later into marriage. This quotation which follows shows now neurotic traits appear in the behavior of married people.

"Adler traces the same neurotic tendencies in many other well-known traits of behavior, for instance in the quite unreasonable expectation that the partner in marriage will provide the sense of security which the individual is unable to obtain for him or herself. When this expectation fails to be realized the disillusion provides a basis for distrust and antagonism, and attempts to assert superiority by humiliating the partner. We are all familiar with the weak and fussy husband who is constantly striving to humiliate his wife by perpetual unreasonable fault-finding, and equally so with the neurotic semi-invalid wife who asserts her baffled desire for real superiority by making slaves of all the members of her household. Sometimes the humiliation of others and the assertion of superiority are secured by the opposite of the obvious method, through the parade of 'unselfishness', through the display of excessive modesty, and the like. Akin to this are extreme indulgences in feelings of guilt or orgies of self-torture

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[1] Adler, A., Problems of Neurosis, pp. 41, 46, 47

for real or imagined sings, generally unaccompanied by any serious attempts to effect improvement."[1]

The Adlerian psychology can be easily adapted to explain almost all peculiarities of behavior if the reader lends a sympathetic ear. It is for this reason that it has been received so popularly among those who are trying to fathom the causes for certain unpredictable behavior. Another interesting explanation which was given in Dodd's book The Golden Complex - A Defense of Inferiority is the cause for Cain's murder of Abel. Dodd says that Cain being the first baby upon the earth must have been badly spoiled. He must have been the pride and joy of his parents and received undoubtedly much cuddling and adoration. With the birth of Abel, Cain had a rival. The new baby now received a share of the attention that had been showered completely upon him and he grew jealous of Abel. Abel was a clever child and soon realized that he could use docility and piety to gain his own ends and also please his parents. Meanwhile Cain became moody and sulky. He had wanted to conquer the world and he couldn't even compete with his younger brother. The story is continued in detail even bringing in dream psychology. Finally Cain no longer hated Abel but merely displayed him. He surprised himself when he killed his brother. It happened in a flash without meditation. But afterwards he resorted to self pity, true to type, and was not unproud of what he had done. "But later in exile, the eloquent violence of his

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[1] Tansley, A. G., The New Psychology and Its Relation to Life, p. 214

remorse for the deed increased his self-esteem enormously. No one ever had suffered as he had suffered - or expressed his sufferings more beautifully; and there was, too, a mysterious mark on his brow which no other living creature had ever borne. So after all, in a sense, he had attained the Goal of his boyhood. There was nobody on earth in the least like him. He was alone, He was feared."[1]

Other famous personages that Dodd gives as examples of inferiority complexes are Lord Byron, St. Francis of Assissi and even Mussolini. For the first two the cases are developed in great detail and the stories make fascinating reading.

While the Adlerian view of mind is not credited in its entirity by many modern psychologists because they feel it to be exaggerated to a marked degree, when considered as the only infallible interpretation, nevertheless, it is recognized as being very true to type of certain neurotic cases. Also, its application to normal individuals, if not considered as a general panacea, is very helpful under certain conditions.

Many of youth's problems today are of an emotional character. One dean of women has recently said that three-fourths of her problems with college girls were emotional rather than educational, social or even vocational. It is conceivable that a goodly number of these emotional problems may be tied up with feelings of inferiority or superiority.

[1] Dodd, Lee Wilson, The Golden Complex, p. 54,55

Parents and children are drawn into conflicts not infrequently because the former thinks the latter spineless, unassertive, and lacking in initiative, due to inferiority, or too self-important to be tolerated due to superiority. As an example of the latter we cite the well-known smark aleck stage of adolescence which springs in many cases from inferiority. That is one means of attracting notice and of becoming the center of attention for a time. The sense of inferiority is thereby compensated for a short while.

Often, as has been mentioned before, an apparent superiority complex masks an inferior feeling and vise-versa. Again, an example is seen in the obnoxious, brilliant student who gloats over her good marks and purposively asks the less talented how she fared on the same examination. How often the former is lacking in friends and has only high marks of which to be proud! Or, even more frequently perhaps, due to their greater numbers, the mediocre boy who scorns good marks and lauds physical sports as the only part of school life really worth while, little realizing that the latter is the only thing in which he can excel and, therefore, must in some way cover up his lack of brains with pretended scorn.

Another problem which receives much attention today is that of sibling rivalry. Although few cases follow the story of Cain and Abel to its conclusion not infrequently a cause of family disturbance arises from such feelings of jealousy, due to a lost sense of prestige within the family group. Such a dislike for brother or sister may cause a change of feeling for the father or mother of whose love the

child feels robbed. From such a situation all sorts of complications might arise.

It is needless to say that many examples of a like nature might be given and many others of a dissimilar kind might be traced back to feelings of inferiority, but again it suffices to merely suggest a few since ample reading on the subject can be found elsewhere.

D. PSYCHOLOGY OF TYPES

1. Carl G. Jung - the Founder

The modern proponent of the psychology of types is Carl G. Jung of Zurich. He, like Adler, was a disciple and co-worker with Freud and at one time Freud considered making him the head of the psychoanalytical movement. But again, as was the case with Adler, the sex emphasis caused Jung to absent himself from the Freudian group and start a school of his own. It has been said that Freud resented withdrawals from his group and that his loyal supporters have said that the disloyal members have taken bones from a richly laden table and withdrawn into a corner to gnaw them alone.

2. Historic Development of Type Psychology

Type psychology had its origin back in the second century after Christ with Galen, the Greek physician who has the distinction of first separating men into psychological types. He identified four fundamental temperaments, the sanguine, phlegmatic, choleric and melancholic. If we wish to trace the idea of differentiation back further still we may cite Hippocrates who said the human was composed of air, water, fire and earth. "Corresponding to the elements there were to be

found in the living body blood, phlegm, yellow and black bile; and it was Galen's idea that by reason of the unequal admixture of these four factors, men could be separated into four different classes. Those in whom blood predominated were sanguine; those having relatively more phlegm were designated as phlegmatic; when yellow bile prevailed the temperament was choleric; and those under the sway of black bile were melancholic. As our modern speech attests, these differentiations of temperament have become immortal, although their naiveté as psychological theory has long since been apparent."[1]

3. Emphasis on the Present Rather than the Past

This psychology that Jung founded is called Analytic psychology as well as Type psychology. He held that his theory was more practical and complete. Like Freud, he was interested in neurosis, but he believed the cause to be found in a present situation rather than in the past. In treatment Jung and his followers cling to the psychoanalytic technique of free association and dream analysis. Through the dream analysis the patient is able to be made aware of his unconscious attitude toward the present problem, and is made to see it in relation to the past, thus emerging a better integrated personality because of the analysis.

4. The Broad Concept of the Libido

Jung conceives of the libido in a very broad sense combining both Freud's desire for activity and reproduction with Adler's desire

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[1] Jung, C. G., Problems of Personality - Psychological Types, p. 289

for superiority, "will for power". "Jung sought to align his concept of the libido with the concept of energy in physics. Energy is transformed but remains the same energy, whether as heat, electricity, or movement of masses. So it is one psychical energy, one libido, that manifests itself now in self-assertion and again in sex-desire. Freud had recognized one of these forms of energy and Adler the other, and each had one-sidedly tried to regard all energy as of one form. If energy is redirected out of sex activity into art or some other sublimation, it is transformed and no longer remains sex desire, in the main, though some traces of the immediate source of the energy may remain in the sublimated activity."[1]

5. The Neurosis

Jung explains the neurosis is a present effort at adjustment to life. It may be a futile attempt but at least it is an attempt. It is the analyst's job then to strive to aid this attempted adjustment, says Jung, rather than go back into past causes. Thus in psychotheropeutic treatment Jung and Adler agree that the therapist should strive to adjust the trouble from the outside - i.e., establish a new present situation outside of the conflict situation. Freud, on the other hand, would strive to get within the situation, identify himself with it, and push into the past for ultimate causes. His followers feel that this is unnecessary in many cases and involves new conflicts ofttimes which complicate the solution still more.

[1] Woodworth, Robert S., Contemporary Schools of Psychology, p. 171

6. The Collective Psyche

In his discussion of the unconscious Jung gives a detailed explanation of his concept of a collective psyche. He maintains that since there is a universal resemblance in human brains, that there must be an existence of a certain psychic function that is identical in all individuals. This he calls the collective psyche. He divides it into two parts; the collective spirit and the collective soul. The collective spirit accounts for collective thinking, the collective soul explains collective feeling, and the collective psychological function is a combination of the two. "In so far as there exist differences corresponding to race, tribe, and family, there exists also a collective psyche limited to race, tribe, and family, and whose plane is higher than that of the collective 'individual psyche'".[1] In the unconscious, Jung finds not only the individual's personal experience but also activities that have existed through out the ages. The latter are not personal, not strictly inherited, but are the workings of the pantheistic libido. "The individual is a principle that is opposed to the collective psyche, and it is from a conflict between the individual and the collective psyche that the psychosis finds its origin .... The psychosis is a regression of the individual back towards the primitive stage of the collective psyche .... Furthermore, the mind, in becoming insane, retraces in reverse order the stages of development of the race."[2]

[1] Moore, Dom Thomas Verner, Dynamic Psychology, p. 268

[2] Ibid. p. 269

7. The Concept of Extrovert, Introvert and Ambivert

Jung tried to take the psychologies of Freud and Adler and weave them both into his system. Since the two were so different and correlation was difficult Jung declared that one person might be motivated in his behavior in the Freudian way and another person might be influenced by the Adlerian view. through this medium he developed his psychology of types. He said that the person primarily interested in sex found satisfaction in the love-object and turned his interests outward, thus becoming what we hear frequently called the extrovert. The individual, who is spurred by the will for power, is interested in himself, turns his thoughts inward and is called the introvert. The libido, the life energy, moves outward or inward within a person producing extroversion or introversion.

In self-examination some individuals found evidence of both types within themselves and were at a loss to classify themselves. Jung recognized this difficulty and took care of it in his mention of the ambivert- that type which finds both types within himself. The majority of people are commonly thought to fall within this class, however, tendencies toward extreme extroversion and introversion may be seen. It is interesting to attempt classification and doubtless if extremes in either directions were noted and presented to the individual he might through conscious effort affect a better balance in personality.

8. Examples of Extrovert and Introvert

In Problems of Personality we find examples given of extroverts and introverts; the former being dependent upon outside interests for

happiness and success, the latter finding within himself complete satisfaction. "For example, we shall come upon individuals who find themselves actuated in all their conclusions, apperceptions, feelings, affects and actions, chiefly through external factors, or at least the emphasis is laid on the latter whether causal or final motives are in question. I shall give some illustrations of what I mean. St. Augustine says, 'I would not believe in the Evangels if the authority of the Church did not compel me'. A daughter says, 'I could not think something that would be displeasing to my father.' A certain person finds a modern piece of music beautiful because everyone else professes to find it beautiful..... There are those who can only realize happiness when it excites the envy of others; there are individuals who wish for troubles and even make them for themselves in order to enjoy the sympathy of their fellow men."[1] If some of these examples seem a bit overdrawn for the normal type of individual we can at least think of those friends who are dependent upon other people for amusement and advice, who rarely depend upon themselves alone for settling any problems no matter how trivial. They crave companionship and are unhappy if left to themselves for long at a time. It is this type of personality that we find as the leader because of his interest in people.

The introvert on the other hand is content to spend hours alone with histhoughts or in reading, and is not dependent in large measure on other people for his happiness nor for his occupational

[1] Problems of Personality, Board of Editors, p. 294

adjustment. We think of scientific research workers as falling within this class. The introverts have played a large role among the genius class. However, they would make a poor showing as leaders of men. The example which follows pictures the introvert as a disagreeable sort of an individual who is essentially selfish. Although this is true in theory, the common concept of the introvert does not hold such a condition to be necessarily true to type. "Such a person says, "I know I could give my father the greatest pleasure if I did such and such, but none the less I have a different idea about it', or, 'I see that the weather is vile but none the less I shall carry out the plan I made yesterday.' Such a man does not travel for pleasure, but to carry into action a perconceived idea. A man may say, 'Apparently my book is incomprehensible, but it is perfectly clear to me." One can also hear it declared, as a man once actually did say, 'The whole world believes I could do something, but I know absolutely that I can do nothing.' Such a man can be so ashamed of himself as not to dare to mix with people. Among persons such as these are to be found those individuals who can only experience happiness when they are sure that no one knows anything about it, and to these people, a thing is disagreeable just because it is pleasing to everyone else."[1]

9. The Relation of Extroversion to Introversion

This picture presented above should be considered, I believe, to refer to that exaggerated class that would fall into the realm of neurotics. Among such an abnormal group it would not be difficult to

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[1] Problems of Personality, Board of Editors, p. 294

find examples of just such cases. Again we should remember that Jung has said that the majority of the people in the world fall into the third group - the ambiverts. These are the normal individuals who are influenced equally from without and within. There is no exaggeration seen here, because with the normal there is no need for exaggeration.

Aside from the introvert-extrovert classification Jung "recognizes a sensing type, a thinking type, a feeling type and an intuitive type. Most interesting, perhaps, is his suggestion that persons who are extroverted in their conscious lives are introverted in the unconscious, and vice verse. 'In the case of an introvert, for example, there exists alongside, or rather behind his conscious attitude, an unconscious extroverted attitude which automatically compensates his conscious one-sidedness .....The unconscious, so far as we can now see, has a compensatory function in respect to consciousness."[1]

10. The Association Test

Another interesting technique that was introduced with these psychologists who followed the psychoanalytic method was that of the association test. This device has gained great popularity in educational groups. By Freud and Jung its use was suggested in the apprehension of suspected criminals. It was believed that the test would show up familiarity with places and events which were connected with the crime. The association test has also been used to detect mental and emotional disturbances. "It is supposed that such mental affections are due to certain past experiences of highly emotional character which

[1] Woodworth, Robert S., Contemporary Schools of Psychology, p. 176

have been repressed and submerged in consciousness. The patient either desires not to give expression to, or has half-forgotten these experiences. In either case, they are nevertheless constant sources of mental disturbances. By giving long lists of words properly selected, the physician is able to detect those which show abnormal associations, and so indicate that they have 'tapped' the emotional complexes in the patient's mind. In this way it is often possible to discover the nature of the mental disturbances - to uncover the experiences which have been disturbing the mental equilibrium of the patient. Past experiences which lie at the bottom of hidden and unexpressed desires, secret worries, and divergent or antagonistic tendencies which are the beginning of mental dissociation are brought to the surface of consciousness by arousing suppressed associations."[1]

Jung hopes that his theory willbe used as a therapeutic measure. He says that psychoanalysis is not of any value in itself; it is important because it releases the complexes that have become entangled in the unconsciousness. Then, with these difficulties discovered, the individual is able to be cured with help from the psychoanalyst. The effort of both the patient and the analyst working in cooperation is necessary for an adjusted personality to result.

If, in dealing with young people, we see evidences of marked introversion or extroversion and explain the implications of the extreme type, the intelligent youth will understand the difficulties into which he might fall by allowing himself to humor the leaning that he has in

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[1] Breese, Burtis Burr, Psychology, p. 295

either direction. It is unwise to be too dependent on people and equally as faulty to develop into a hermit or recluse, who finds no enjoyment in companionship with others.

The extrovert or introvert may reflect the superiority or inferiority complex which may lie at their source, but this need not of necessity be the case. The realm of youth's problems in which the knowledge of extroversion and introversion fits most logically is that of vocational adjustment. Picture the youth, who does not enjoy people or know how to mix and mingle with them in a free and easy fashion, struggling as a traveling salesman. Obviously an understanding of type psychology would avert any such catastrophe. Or, another common occupational misfit into which the introvert may fall is found in the teaching realm. No matter how expert an authority on his subject matter he may be unless he knows people and enjoys imparting his knowledge to students, his success is apt to be slight. On the other hand that youth who has an attitude for leadership, who has the "common touch" and a zeal for working with humanity may find himself buried in the filing department of some large concern with little chance of developing along the most helpful and natural lines which his personality would fit.

In the earlier discussion of the economic maladjustment mention was made of the conflict between parents and children because of the choice of occupations. If an understanding of personality types were known by both groups, youth would be able to choose more wisely the field into which he might fit more successfully and parents might give

more valuable advise.

For this reason the use of personality and vocational tests has become universal in vocational guidance bureaus which have as their aim the effort to study personality types and place them into those occupations into which success is probable.

CONCLUSION

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Although adequate relationships have not in every case been drawn between the philosophical and psychological trends and the maladjustment of youth, it is the belief of the writer that thoughtful readers will see such correlations. As the first two chapters of the thesis presented the status of youth and suggested causes for conflict, so the last two chapters have had as their aim the presentation of existing conditions and intellectual views which some writers find expressed in modern behavior.

Under the influence of Urbanism one may easily see how youth might fall into byways leading to physical, social, economic, and religious instability or degradation. Through the adoption of Pragmatism as a life philosophy, one may understand the impatience of outworn traditionalism, which does not appear to youth to fit present circumstances. This pragmatic testing crops out in all the life situations which present themselves to youth. They want to know why prevailing systems of politics, economics, social trends, and religious beliefs are held, and what they accomplish for the good of individuals and society. With the impatience and daring spirit of youth, they willingly scrap principles that age cannot conceive of doing without, or with undaunted faith will attempt new systems whose practicality has only been seen in a dream. Perhaps, we may see the effects of Pragmatism more directly on the social and economic evaluations that youth brings to life situations.

For religious influence we look more directly at

Humanism which outlines the importance of the human in relation to the divine. It has been esteemed that the interpretation put upon Humanism is the determining factor which decides whether it will have an uplifting or degrading influence upon those who hear its message. That it may be termed either constructive or destructive is evidenced by the religious leaders who commend it as the road to Higher Humanism, which has been termed synonymous with Christianity, and those who condem it as verging on heathenism with its exaltation of the human and the lessening of emphasis on the divine. That a doctrine should be so charged with emotional tension and interest that it should frequently be presented in modern sermons is evidence of the fact that its influence must likewise be present in modern life.

The discussion of those modern psychologies which were treated has as its purpose the partial explanation of behavior, through an understanding of the physiological constitution and influence of environment which Watson believes so important, and through certain specific drives to which Freud , Adler, and Jung adhere.

Through the explanation of Behaviorism, the reader obtains either a very hopeful or pessimistic outlook for the control of behavior through control of environment and training. If people react only to external stimuli, and we are able to control this stimuli and thereby the response, we can with relative ease approach an understanding of conduct. We can forsee a future Utopia, if environment can be ultimately controlled; if at the same time this control is maintained by socially constructive agents. But whether or not we accept

this belief, or have faith in its accomplishments, if we can account for any misunderstandings through the examination of Behaviorism our efforts will not have been useless.

Since it is commonly accepted that sex and its drives have been capitalized in literature, movies, general conversation and practice, it is to ourr advantage to sit at the feet of the psychologist, who attributes all action to sexual drives, and see what constructive knowledge may be gleaned. Since the line between normality and abnormality is shadowy and faint, and since conflict is abnormal adjustment to life situations, it is not beside the point to study neurotics and their reactions as a partial explanation for normal reactions. Again, it is not expected that the Freudian interpretation of all disorders will be accepted by readers as the sole criteria of actions; but, if an understanding of the Psychoanalytic movement can give us help in some cases,we shall have moved a step nearer the goal of complete understanding of all the maladjustments which exist between the generations.

With Individual Psychology and the concept of Superiority and Inferiority as a basis for behavior another insight has been gained. Compleses of this variety may be easily discerned in normal every day life. Knowledge of the source and probable results will aid both those affected with the superior or inferior feeling, and those who essay to recondition them.

The Psychology of Types expounded by Jung offers the explanation of introversion and extroversion as an impetus to

conduct. If individuals can be made to see the implications in becoming either extreme, and if the normal type of the ambivert can be presented to them, an equilibrium may be established. However, whether or not these doctrines serve as therapeutic measures, if they afford an understanding of undesirable conduct, the purpose of this paper will be served.

DIGEST

DIGEST

The purpose of this thesis is to show the status of modern youth with some of the present trends that affect it and which may in some measure be responsible for youth's conflicts. The first chapter deals with the position in which youth finds itself and the views of those who judge young people.

The second chapter points out those causes for maladjustment which contemporaneous writers have stressed in modern books and magazines. The points, which have been chosen for development, are firstly, the lack of mental accord between the older and younger generations. This is evidenced through the fact that the minds of youth and age begin their thinking at different cultural levels. Also, the mind of youth is critical and not always tactful in its expression of criticism. As the child grows in body and mind he becomes more and more desirous of recognition, and mental recognition is frequently not accorded him in a measure commensurate with his rights. At least this is the view of the adolescent. However, besides craving recognition and a certain degree of independence, youth holds fast to certain forms of security. In answer to problems which it feels inadequate to solve, it turns to age for assurance. If this security is not sufficient conflict ensues.

As the second cause for maladjustment emotional instability is cited. Difference in feeling tone between the age groups, thwarted emotional response, modern movies and literature, small families, physiological changes and adolescent moods are discussed as influential

factors in the emotional instability of youth.

The third cause for conflict is found in social laxity and changed moral standards. Under this heading the effect of lower war time morals is discussed, the economic and social freedom of woman is pointed out as an alleged contributing factor, and again, the influence of the cinema and modern literature add their weight to the gathering evidence of changed social and moral conditions. The danger of too much or too little money which readily merges into adolescent criminality, together with unstable ethical attitudes and social practice combined with no acceptable criteria for conduct, are all conducive to behavior resulting in maladjustment.

In the fourth case religious agnosticism is explained through the meager religious training afforded the young, combined with the lack of fixed principles on the part of adults in their attempt to provide youth with a working philosophy of life. The influence of Hedonistic philosophy which emphasizes the temporary pleasure derived from gratification of the senses, irrespective of permanent satisfaction , leads to the adoption of a religious philosophy incompatible with the ideals of the older generation. Then there is outlined in Piloting Modern Youth a set of objectives which religion should supply to youth, and when these are not fulfilled in youthful experience agnosticism and spiritual inadequacy tend to result.

The complicated economic regime under which modern people live furnishes the fifth cause for maladjustment. Scarcity of jobs

causes dissatisfaction on the part of the young people and the condemnation of elders is voiced for the same reason. In an age when such stress is placed upon the degree of success obtained in a material way occupational misfits are looked upon with scorn and disfavor. The causes for such misfits are varied and the blame lies in part at youth's door, but in some measure youth is entirely irresponsible. Feminine competition has added a new phase to the problem which was not felt to an appreciable degree until the present time. The implications arising therefrom are wide-reaching in their scope.

A trend, that has captivated the minds of some young people, is that the world owes me a living, and if I am smart enough to outwit my fellows, the moral implications count for little. The principle thing is to get ahead in the world. Success is the criteria by which modern civilization judges man and the means employed to reach these ends are of little consequence. Laws are made to be broken,and if I am not found out,I am clever and deserve success. Under such an influence delinquency and crime flourish and with some clever adults as leaders, youth joins step with few pricks of conscience.

Thus, as single forces and in combinations these conditions give rise to innumerable potential conflicts. Under the headings of philosophies and psychologies certain trends are discussed in the effort to partially explain existing conditions which might cause some of the present misunderstandings between youth and age.

Urbanism is discussed showing contrasts with earlier rural problems. Within certain physical boundaries of the city,conditions

exist which do not of necessity result in delinquency and crime and other maladjustments, but the view of certain sociologists is that they are more conducive to conflict than adjustment. This area is known as the interstitial area. Home life within the confines of the modern city is frequently far from synonymous with family life. Divorce abounds in larger percentages under urban conditions. Commercialized vice and social life become closely interwoven in some areas. Industrialism with its attendant influences is reflected in the very lives of those who come under its control. For "the long arm of the job" permeates the social as well as the economic life of its employees. The ravaging effects of unemployment glare brilliantly in congested urban areas forcing people to become cognizant of their existence. The physical stimuli that force urban inhabitants to be continually rushed,with the additional emotional strains caused by the din of the city, result in the appalling number of neuroses and psychoses which are characteristic of our modern age. The religious and moral advantages and disadvantages that are found within the city are suggested.

Pragmatism is discussed as a program rather than a solution to present problems. Its relation to past and present philosophies is given with mention of the relation between pragmatism and intellectualism and the former's views of truth, knowledge, and religion. The effect that this philosophy might have on youth and its problems is suggested.

The definitions of Humanism are given in order to explain the meaning of the term which is enlarged upon in this paper. It is

viewed in the light of both philosophy and theology, since this is one of the greatest points of contention to be found in a discussion of Humanism. The relations between Humanism, Pragmatism, and Naturalism are clarified. Examples are then given of ways and means by which humanistic principles may be applied to life situations.

The psychologies which are considered are Behaviorism, aś advocated by Watson; Pyschoanalysis, as interpreted by Freud; Individual Psychology, as explained by Adler, and Type Psychology with Jung as the proponent. The definition and explanation of Behaviorism is given with views of its defenders and critics. The aims that it offers to fulfil are described, and the dire consequences which the critics foretell are listed. It is not the purpose of this thesis to defend not criticize any of the philosophical or psychological trends discussed , but merely to offer explanations and point out resulting influences on modern life. The main emphasis stressed by Watson is the importance of environment over heredity. A suggested application of this psychology to youth's problems is given at the close of this section.

With the Psychoanalytical school,which was fathered by Freud and out of which grew the other two psychologies discussed; namely, Individual and Type Psychology, the discussion is based on the method of technique called Psychoanalysis. The three psychologists Freud, Adler, and Jung worked together employing this new technique until differing emphases separated them. For Freud present problems are to be interpreted through exploration of the person's past experience and are always connected with his sex life. It is our hope that some of

youth's emotional conflicts may be understood through an examination of Psychoanalysis.

For Adler the crux of present problems can be traced to childhood, but lie rooted in feelings of inadequacy and inferiority. Man has a desire for power and the struggle between his feeling of inferiority and the will-for-power cause him much unhappiness. Again, examples are given of cases in which inferiority and superiority complexes are evidenced with their application to youth's situation.

Jung sees in man struggles arising from both Freudian and Adlerian origins and these mold his personality until he becomes a personality type. If his interests center too much in self he is known as an Introvert, if his dependence is upon others he is called an Extrovert. The effort is made in this section to connect youth's economic maladjustments with this psychology and explain possible occupational misfits.

As in the case for causes for maladjustment, no one cause is usually able to be singled out for an individual case, but combinations of causes intermingle to cause maladjustment, so no one interpretation through philosophical or psychological trends is apt to explain a problem case. The trends that have been considered here have seemed significant to the writer, but they have been discussed with necessary brevity and it is acknowledged that many others might have been considered which lack of time and the length of this thesis prohibited.

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